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ABSTRACT

In an effort to pool information on the working operations of Indian teacher education programs in Canada and parts of the United States, a conference on Native teacher education was held in mid-October 1973 at Saskatoon. Nine programs sent delegates, including the University of Alaska, University of Alberta, Brandon University (Manitoba), University of Calgary, Universite du Quebec a Chicoutimi, Northwest Territories, University of Saskatchewan, University of South Dakota, and Winnipeg Centre Project. Conference proceedings present in full text three opening speeches by: the Dean of Education, University of Saskatchewan on parameters of Native teacher education; a member of the National Indian Brotherhood compares Indian education in the past, present, and future; and a staff member of the Department of Indian and Northern Affairs looks at Native teacher education in Canada. Descriptions of the nine teacher education programs represented include contact people for the program, program objectives, funding sources, course descriptions, unique aspects of the program, impact on Native education, and written comments on the program from Indian student participants. (ERB)

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TEACHER EDUCATION PROGRAMS
for
NATIVE PEOPLE

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PERSPECTIVES
OF
NATIVE TEACHER EDUCATION

INTRODUCTION

In mid-October 1973, an ad hoc conference was held in Saskatoon on Native Teacher Education. Sponsored by the staff of the Indian Teacher Education Program (I.T.E.P.) of the College of Education, University of Saskatchewan, Saskatoon campus, it brought together participants from similar programs identified so far in Canada and parts of the United States.

The major purpose of the conference was to pool information on the working operations of these programs. Focus was on a description of each unit rather than on in-depth analysis of fundamental issues. Nine programs sent delegates.

The present publication contains the major presentations together with the documentation circulated by each agency. It was made possible through grants from the University of Saskatchewan's Principal's Publication Fund and the Dean's Contingency Fund, College of Education.

This conference was the first of its kind in Canada. The programs presented have implications for teacher education development in general as well as for native people in particular. Hence this modest publication.

TABLE OF CONTENTS

Page

I. INTRODUCTION

II. PERSPECTIVES OF NATIVE TEACHER EDUCATION

Parameters on Native Teacher Education..... 1

- Dr. J.B. Kirkpatrick, Dean
College of Education
University of Saskatchewan

The World As It Was; The World As It Is; The World As We Want It To Be..... 4

- Mr. Clive Linklater
National Indian Brotherhood

Native Teacher Education in Canada..... 11

- Mr. I.E. Fitzpatrick
Education Branch
Dept. of Indian and Northern Affairs

III. NATIVE TEACHER EDUCATION PROGRAMS

University of Alaska

Alaska Rural Teacher Training Corps..... 22
General Questions and Answers..... 23
Description of ARTTC..... 26
Comments by an ARTTC Graduate..... 41

Proposal for a Field-Centered, Cross-Cultural Teacher Education Program..... 45

University of Alberta 51

Intercultural Education Program..... 52

Brandon University 55

IMPACTE..... 56
Recruiting Procedures of IMPACTE, 1972-73..... 60
Progress Report on IMPACTE, 1972-73..... 62
Organization..... 67

University of Calgary 68

Evaluation Report, U.S.U.P..... 69
Summary of Recommendations..... 78
Summary of Program..... 80

Universite du Quebec a Chicoutimi 81

Training of Native Teachers..... 82
Training of Non-Native Teachers..... 87

Northwest Territories 89

Teacher Education Program..... 90

University of Saskatchewan 97

Ten Principles Underlying a Teacher Education Program for Native People..... 98
Recruitment of Candidates for ITEP.....103
Comparison with Regular Program.....105
Orientation Activities.....107

University of South Dakota 108

Bilingual Education Program.....109
The Center Satellite Program.....111

Winnipeg Centre Project 115

Teacher Education for Inner-City People.....116
Comparison with Regular Teacher Training Program.....127

IV. CONCLUDING REMARKS 129

- Dr. A. Renaud, O.M.I./O.C.
Chairman, Indian and Northern Education Program
University of Saskatchewan

V. LIST OF PARTICIPANTS 135

PARAMETERS ON NATIVE TEACHER EDUCATION

Dr. J.B. Kirkpatrick
Dean, College of Education
University of Saskatchewan

Good morning Ladies and Gentlemen - and welcome to the Saskatoon campus of the University of Saskatchewan. May I comment first of all that we are delighted, and indeed overwhelmed, at the response to our invitation to this two-day conference on Native Teacher Education. From the list of possible delegates to the conference I find that no fewer than eleven universities and an equal number of other agencies actively involved in programs of native teacher education are represented here this morning. Geographically, representation at this conference extends from B.C. to Quebec in an east-west direction and from Alaska and the N.W.T. to South Dakota. This representation reflects the genuine concern of people, institutions, and of government with respect to the social, economic, and educational problems of native peoples.

There is one other observation which I should like to make. This is a conference on native teacher education. We should, I think, take it for granted that native teacher education is one small part of a much larger educational, economic and social evolution (a term which I prefer to revolution even if the change is rapid) which is in progress. We should not, at this conference, fall into the trap of debating political, social and economic issues which are not specifically and directly related to teacher education.

I take it that all those who are concerned with native teacher education hold a common set of convictions:

a) that the educational system as it has operated until now has failed miserably to meet the needs of children of native ancestry;

b) that the parents of these children, like all parents, should exercise a strong and indeed a determining influence on the kind of education which their children receive. Parents are now beginning to recognize and assume this responsibility;

c) that we need teachers who fully understand and appreciate the cultural background of the children of whom they teach. It follows that we need more teachers of native ancestry;

d) that such teachers should then become agents of change to improve the curriculum and procedures in the schools in which they teach in such a way as to make them more attractive and more meaningful to the children whom they teach.

If we do not believe the four "articles of faith" which I have just enunciated, I do not know what we are doing in the business of native teacher education; so again I suggest that we should not debate these articles, but should exchange information and views with respect to such questions as:

1. What is the best way of selecting and of screening students in the program so that we do in fact recruit and develop teachers who are able to act as change agents in the schools to which they go?
2. What kind of experiences, academic and professional, should be provided for these students during their period of professional preparation? How and by whom should the content and sequence of classes be determined?
3. What kind of certification should they receive?
4. What employment opportunities are open to graduates, and what can we do to place them in situations in which they can make good use of the professional preparation they have had?
5. How can we evaluate the success of the programs in which we are engaged, both during the professional preparation period and when our graduates are on the job?

These, to me, are a few of the questions concerning

native teacher education programs which must be answered. Perhaps, in the next two days, in your individual presentations with respect to programs now in operation, you can help each other toward some of the answers.

THE WORLD AS IT WAS

THE WORLD AS IT IS

THE WORLD AS WE WANT IT TO BE

Clive Linklater
National Indian Brotherhood

The World As It Was

In the Indian world as it was, the people performed many tasks necessary to the smooth-functioning of the tribe. These tasks were taught and passed on by the observation method (watch-and-do), by indirect instruction and by individual teaching. Formalized group instruction in a building labelled "A School" did not take place.

But, instruction - learning - teaching did go on. It went on formally and informally. At some point in tribal affairs, every member filled the role of a teacher-learner. And, various individuals filled and carried out specific instructional tasks at specified times.

Teaching-learning was a constant on-going requisite shared in by the young and the old -- the male and the female.

In the world as it was, the Indian people had a system of education that, in today's terms, parallelled individualized instruction, tutorials, evening classes, week-end classes, daily lessons, field trips.

But, the Indian tribes did not have that strange whiteman's insitution -- a building labelled "A School"! And the Indian tribes did not have a class of people labelled "Teachers". It was the function of everyone to teach and learn.

There are many indications today that the whiteman's learned, elitist, educational "experts" are groping dimly to re-discover the idyllic educative system that once flourished

on these shores before the arrival of the immigrant cultures.

(If there is any doubt about this, ask any student or educator if he would prefer to go to school or learn some other way. Invariably, and without even describing "some other way", the student would choose it, and the educator would first want to define "some other way" before also choosing it.)

In the world as it was, the education of Indian people was participative and dynamic and involving the total community, at every level of community life, every day, all day.

Education was a life-sustaining force and not what it has become for Indian people today -- a series of technologically correct exercises that produce social disasters.

In the world as it was, education was integrated into the fabric of the tribal community. It was not a segmentized, institutionalized, and closed system operated by professionals whose allegiance is to the perpetuation of the system itself, rather than to the total community which it was originally set out to serve.

In the world as it was, the education process served the people, the people did not serve the system.

The World As It Is

In the world as it is, the present Canadian education system does not serve the Indian people, nor is their traditional system fully operative. The results of this are tragic!

In the world as it is, the Indian students have a drop-out rate (over 90% in the high school and over 60% in elementary school) that, if applied to the white population, would have the white parents up in arms demanding immediate reform and a complete over-haul of the educational system. And they would get it!!

In the world as it is, most Indian people 35 years and over have very little education or no schooling at all.

In the world as it is, the lack of education compounds the problems . . .

. . . of unemployment (over 58% of Indian people are unemployed),

. . . of lack of constructive outlets (over 40% of inmates in penal institutions are Indian people),

. . . of poor health (life expectancy of Indian people is much lower than the Canadian average, infant mortality rate is nearly double the national rate,

. . . of social and family disability (excessive use of alcohol is rampant among Indian people, family and child-abandonment is a growing concern, illegitimacy and separation increases the numbers of single-parent, female-heads of families),

. . . of discrimination and prejudice (instead of Indian and white people meeting on a common-ground of mutual acceptance, they meet increasingly in individual and group encounters that portend future hostile confrontations),

. . . of personal alienation and group disgust (the schools must realize the students who drop-out today, or who are pushed-out or shoved-out, become the problem-child of the other social institutions and the price paid by the Indian people in the loss of self-esteem, and by white people in increased costs is virtually immeasureable. No one complains when the cost of maintaining one Indian in jail for one year is $10,000., but loudly wail when the cost of educating one Indian rises slightly over $1,000.)

The schools, instead of bridging the gap between white and Indian, are increasing it.

There may be more single individual Indians in levels of higher education today, but the majority in relative terms are lagging farther behind.

In the world as it is, the Indian people are being ill-served by the present education system to which they are subjected.

This accounts for the trend Indian people express to exercise greater control over their own education system.

In the world as it is, the education of Indian people has been termed as "education for failure".

What a sad commentary on the state of the civilization of this country!! The civilization that set out to civilize savages!

The World As We Want It To Be

The difficulty in producing Indian teachers for Indian schools, or white teachers for Indian schools, or Indian teachers for white schools, is not a lack in the techniques, or the "how" this can be done, but in the attitudes and beliefs that exist in the white peoples' minds (and have now been engendered in some Indian peoples' minds), that Indians are inherently uneducable or so pronounced in savagery as to be unredeemable.

These ideas persist so strongly they are used to justify the unjustifiable; the violation of the educational philosophies and principles that underly the educational foundations of the white man's own educational system.

These principles can be summarized in the statement used by pedagogues when talking to the peasants:

"Start where the student is!"

"Go from the known to the unknown!"

In the attempts at education of the Indian people, the educators have, in fact, started where the Indian student isn't or wasn't, and proceeded from the unknown to the unknown.

Then, in attempting to discover what was wrong, instead of asking:

"What is wrong with our system?" or

"What is wrong with our methods?"

the educators proceed to ask,

"What is wrong with those damn dumb Indians?"

This question continues to be asked by the white teachers in our Indian schools today, and especially by the white teachers

in the white schools the Indians attend today.

That is why, in the world as it is, the education of Indian people in this country is so dismal. That is why it has been characterized as "education for failure".

And that is why it is necessary to have the Indian people determine in large part the shape of the educational world as we want it to be.

In the world as we want it to be, the teachers . . . .

. . . will be of the particular tribe they are teaching,

. . . will be thoroughly knowledgeable about the past and present of the particular community in which they teach,

. . . will be thoroughly knowledgeable about the past and present of the particular tribe they teach,

. . . will be thoroughly knowledgeable about the past and present of the other tribes in this country,

. . . will be knowledgeable about the past and present of the immigrant peoples of this country,

. . . will be knowledgeable about the peoples and cultures of other countries and other lands,

. . . will be fluently bilingual and specially trained in teaching a second language, whether English or French,

. . . will use the particular community, including its people, as a daily source and resource to the school,

. . . will recognize that the school is of the community, to be used by the community.

In the world as we want it to be, the teachers, particularly if they are white, will think of Indian people as people, who are as educable and as thirsty for knowledge as any other people can be.

In the world as we want it to be, the teachers will think of themselves as people, whose role it is to stimulate, to agitate other people to the full use of their faculties, and will not set themselves up as the accumulators and infallible purveyors of all the past wisdom of all the past ages.

In the world as we want it to be, the teachers will learn how to deal in ideas, ideals, emotions, cultural differences, individual pacing, mind-stimulation and soul-searching. The human person is not only an intellectual being, but a spiritual being, and the schools must serve the student's soul as well as his mind.

In the world as we want it to be, the teachers will teach . . .

. . . how to learn,

. . . how to think,

. . . how to ACT!

In the world as we want it to be, the Teacher Training Institutions . . .

. . . will immediately allow into their halls Indian people from the educational continuum of the illiterate to the possessor of a graduate degree who show the skill, ability and aptitudes to become teachers,

. . . will actively recruit such Indian people,

. . . will develop techniques to allow the Indians' own mastery of knowledge-gaining and knowledge-spreading to be used in the training of teachers,

. . . will create special agencies or work in conjunction with existing or projected Indian institutions to develop a method and philosophy of education amenable and adaptable to Indian perspectives,

. . . will, if necessary, leave teacher training of Indian people, or for Indian people, to Indian people, if the Institution's existing mandates are so inflexible as to disallow experimentation, diversity, and innovation,

. . . will examine their code of "professionalism" in relation to "qualifications" to allow the Indian people to make up for the long years of educational lag because they were considered uneducable.

In the world as we want it to be, the teachers will be taught, and will be taught how to teach, that knowledge, and the

pursuit of it, is what the school is about.

In the world as we want it to be, the teachers will be taught to begin where the student is! and to go from the known to the unknown! To do this, the teacher must know what is known to the Indian student. This might be taught in Teacher Training Institutions but not likely. It can best be done in the community.

It can be done by having the people of the community participate in the activities of the school.

Modern technology makes possible the recording (records, tapes, VTR) of the spoken word and visual images. It must be recognized Indian culture is a non-literate culture -- an oral culture. And that the preservers of that culture are the elders. Their knowledge should be recorded in some form in order to preserve the legends, beliefs and accounts of the past, so their descendents can know who they are today, in order to survive tomorrow.

The teachers will be taught that Indian students are not the descendents of the Druids or the Norman Vikings, but are the descendents of Tecumseh, Poundmaker and our own tribal forefathers.

The teachers will be taught that Indian students are of this land, Canada; not as it is, but as it was, and as we want it to be.

NATIVE TEACHER EDUCATION IN CANADA

I.E. Fitzpatrick, Education Branch
Dept. of Indian and Northern Affairs, Ottawa

Mr. Chairman . . . Ladies and Gentlemen . . .
May I thank the conference committee for allowing me to speak at what I believe to be the first national native teacher education conference to be held in Canada. I have been asked, Mr. Chairman, to extend to you and to this conference the very best wishes of the Education Branch of the Department of Indian and Northern Affairs for a very successful meeting. Mr. D.W. Simpson, the Associate Director of Indian Education regrets very much that he was not free to accept your kind invitation to address this conference. He sends his personal good wishes.

Casting about for an apt quotation from an Indian source which would establish a mise-en-scene for this very brief presentation on Native Teacher Education in Canada, I fortunately came by a copy of a speech delivered just last week by Mr. Aurelien Gill, at the annual conference of the regional superintendents of Indian Education, Mr. Aurelien Gill is the very distinguished education officer of the Quebec Union of Indians. Mr. Gill began his talk with a quotation from INDIAN CONTROL OF INDIAN EDUCATION, the educational policy document of the National Indian Brotherhood. Let me quote what he said: "Those educators who have had authority in all that pertained to Indian education have, over the years, tried various ways of providing education for Indian people. The answer to providing a successful educational experience has not been found. There is one alternative that has not been tried before: In the future let Indian people control Indian education."

Mr. Gill went on to say that this extract from the Indian policy paper on education could well be paraphrased in the

following image voiced by a contemporary Indian to his non-Indian compatriot: "Traditionally, you have viewed me as ill-shod or even barefooted. You thought it your duty to offer me your shoes. When these didn't fit you mae me wear yet another pair. Each new pair let me, nevertheless, feeling the pinch. After a long suffering silence, today I speak up and protest. You are baffled that with all your science and modern craft that you could not design a well-fitting shoe even for a poor Indian. Let me remind you that I always felt comfortable in my mocassins until you forced me to tread on unfamiliar ground. Now that we must live in close contact, let me apply my ancient craft combined with your modern techniques so I can design for myself a pair of shoes that will alow me once again to walk in comfort not only on my own land but on yours as well and if these new shoes don't fit I will at least have the privilege of personal responsibility in having myself to blame, and if I succeed. I will at least have the pride of personal achievement."

Within the next while I would like to think along with you, with your permission, about what the Indian peoples expect from Teacher Education Programs; something of the magnitude of the problem of providing native teachers for native children; what the Education Branch is doing to support native teacher education; and about how native teacher education programs could more beneficially relate to other elements in the total Indian Education service.

Teacher Education Services and the Expectations of the Indian Peoples

What do the Indian peoples of Canada expect of Teacher Education Programs and Services? The educational policy document of the National Indian Brotherhood of Canada states the following quite emphatically: (I'm certain you have studied this before nevertheless it bears re-reading).

"If progress is going to be made in improving educational opportunity for native children, it is basic that teacher and counsellor training programs be redesigned to meet the needs.

The need for native teachers and counsellors is critical and urgent: the need for specially trained non-Indian teachers and counsellors is also very great.

".....the Federal Government must take the initiative in providing opportunities for Indian people to train as teachers and counsellors. Efforts in this direction require experimental approaches and flexible structures to accommodate the native person who has talent and interest, but lacks minimum academic qualifications. Provincial involvement is also needed in this venture to introduce special teacher and counsellor training programs which will allow native people to advance their academic standing at the same time as they are receiving professional training. Because of the importance to the Indian community, these training programs must be developed in collaboration with the Indian people and their representatives in the national and provincial organizations. The national and provincial organizations have a major role to play in evolving and implementing the training programs and in encouraging native young people to enter the education field.

"Native teachers and counsellors who have an intimate understanding of Indian traditions, psychology, way of life and language, are best able to create the learning environment suited to the habits and interest of the Indian child.

"There is urgent need for more Indian counsellors to work with students both on and off the reserves. If the need is to be met many more training centres must be opened immediately. The few which are now operating can never supply enough trained counsellors for the job that has to be done.

"The training of non-Indian teachers for teaching native children, either in federal or provincial schools, is a matter of grave concern to the Indian people....."The training of non-Indian counsellors who work with Indian children in either the federal or provincial systems, is also of grave concern to Indian parents. Counsellors must have a thorough understanding of the values and cultural relevancies which shape the young

Indian's self-identity. In order to cope with another cultural group the self-image of the child must be enhanced and not allowed to disintegrate.....

"Federal and provincial authorities are urged to use the strongest measures necessary to improve the qualifications of teachers and counsellors of Indian children. During initial training programs there should be compulsory courses in inter-cultural education, native languages (oral facility and comparative analysis) and teaching English as a second language. Orientation courses and in-service training are needed in all regions. Assistance should be available for teachers in adapting curriculum and teaching techniques to the needs of local children. Teachers and counsellors should be given the opportunity to improve themselves through specialized summer courses in acculturation problems, anthropology, Indian history, language and culture.

"Primary teachers in Federal or provincial schools should have some knowledge of the maternal language of the children they teach. "Until such time as Bands assume total responsibility for schools, there must be full consultation with the Band Education Authority regarding the appointment of teachers and counsellors."

The policy statement goes on to say as well that: "More Indian teacher-aids and more Indian counsellor-aides are urgently needed throughout the school systems where Indian children are taught. The importance of this work requires that the candidates receive proper training and be allowed to operate at their fullest potential."

One could go on quoting from this historic Canadian educational document; one can find references relating directly or indirectly to teacher education on almost every page. Summarized in operational terms the long range teacher-education goals include:

(1) an every increasing supply of native teachers, guidance workers and paraprofessionals to serve the Indian student population in federal schools, provincial schools, and territorial schools;

(2) a curriculum aimed at making the schools the 'models of excellence' which Indian parents hope for - and if the parents so desire it - a school regime which will ensure that the schools, in the early grades at least, are truly agents of enculturation as well as acculturation;

(3) the development of appropriate instructional media materials correlated with the improved school curricula;

(4) in collaboration with native parents, native organizations, Native Educational/Cultural Centres, designing and arranging for courses and programs for the training and development of educational personnel which will guarantee a constant source of trained and certified teachers, guidance counsellors, and paraprofessionals for the future.

I would add another long-range goal:

(5) the production or assisting in the production of materials which would help make each native tribe better known to the forty-nine other tribes and the other forty ethnic groups which comprise the rest of Canada. This would be a much-needed service to the rapidly increasing number of non-Indian schools now providing courses in Indian Studies. This is sharing as we should, in a cultural commonwealth like Canada.

Native Teacher Supply

What is the magnitude of the problem of providing native teachers for all native children in federal and provincial schools, it their parents insisted on this. During the last school year there were about thirty thousand native children in federal schools. There were approximately forty-four thousand native children in non-federal schools. If for purposes of estimation we adopt a not-too-favorable teacher/pupil ratio of one teacher to every twenty children, there would be a requirement for 1,500 native teachers for federal schools and 2,200 native teachers for non-federal schools. About 3,700 native teachers altogether. There is no mention here of requirements for native specialist teachers, guidance workers, administrators, supervisors or paraprofessionals. Should the parents of native children not insist on a full

complement of native teachers then the requirement could be adjusted accordingly. As of yesterday we have 125 certificated native teachers in federal schools. The number of native teachers with professional certificates teaching Indian children in provincial schools is not immediately available. Quite obviously, we are only making a beginning.

Again it has been conservatively estimated that for every eight to ten native teachers engaged in classroom instruction there must be at least one native teacher - in-training to offset losses from the teaching force. In other words if all native children in federal and provincial schools were being taught by native teachers, there would be a requirement each year for 350 to 400 teachers-in-training. Last year we had 200 native teachers-in-training; this year we have three hundred. This is very encouraging.

The Education Branch and Native Teacher Education Services

What is the Education Branch of the Department of Indian and Northern Affairs doing to promote teacher training opportunities for native youth? What is being done to encourage young Indians to take up teaching as a career? Educational assistance is available to all native students attending a recognized university or teacher training institution. The financial assistance may include: (a) an amount to cover travel and removal expenses, training costs including tuition fees, books and supplies; (b) an amount to cover the cost of a counselling program appropriate to the needs of the student together with an amount to cover the cost of private tuition should this need exist; (c) an allowance for clothing and crecreation; (d) a subsistence allowance, and if the student has dependents, an additional allowance to assist in their support. Allowances payable to students range from $40 per week to $95 per week according to the number of dependents. The training allowance schedule is similar to the allowance schedule of the Department of Manpower and Immigration. Last year the training costs for native students in teacher education amounted to just over one-half million dollars -- roughly 5%

of the total cost of all post-school programs, which in itself amounted to nearly eleven and three-quarter million dollars.

Educational leave may be granted to any teacher, native or non-native who wishes to improve his or her professional qualifications to teach native children or adults. A lengthy list of priority courses has been compiled including inter-cultural education, curriculum development, counselling, Adult education, teaching English or French as another language, native languages, and the like.

Normally, assisted educational leave is to the extent of 50% of the basic salary. Teachers planning to follow courses in inter-cultural education and curriculum development may be recommended for 75% of their basic salary. In addition the Education Branch will support requests for the cost of university fees, books and supplies, and transportation.

Under a Summer School Assistance Plan, departmental educational employees, native or non-native, professional and paraprofessional, together with teachers teaching Indian students in joint-schools, are eligible, for financial assistance to attend Summer Schools. Those who follow courses on the priority list are granted assistance to the amount of ten dollars per day for each day the course is in session.

Employees taking professional courses outside working hours are usually recommended for 100% reimbursement.

The Education Branch is currently conducting a nation-wide study into the recruitment, training and certification of native teachers and paraprofessionals with a view to determining how the recommendations of the policy paper of the National Indian Brotherhood can best be implemented. In conducting this study due attention is paid to the twin principles of INDIAN IDENTIFICATION OF INDIAN PROBLEMS AND INDIAN SOLUTIONS TO INDIAN PROBLEMS WITH THE ASSISTANCE OF THOSE WHO ARE COMPETENT TO HELP.

Teacher Education Services as 'Part of the Main'

The poet John Donne helped many good causes when he wrote: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main... Any man's death diminishes me, because I am involved in Mankind. And therefore never send to know for whom the bell tolls, it tolls for thee." Where do native teacher education services fit in 'as part of the main' of Indian Education?

I would like for you to examine with me this chart -- a concatenation of that which constitutes the material, formal, efficient and final causes of Indian Education in Federal schools and joint schools.

In a concatenation there can be as many pitfalls as there are elements to trap and diminish the influence for good which any one element, for instance, Native Teacher Education, manifests. Viewed differently each element in this concatenation could be a powerful source of resuscitation for all the other elements in this life-giving process of Indian Education.

It has been said that the verb to teach requires two accusatives to be transitive. "I teach the Inuit, Inuit Social Studies." One must have a professional knowledge of both accusatives, else the verb "to teach" becomes quite intransitive and the learning process is not scientifically and efficiently activated. It is my conviction (with due apology to the grammarians) that the verb to "teacher-train" requires at least one direct object and a concatenation of indirect objects it is to be fully transitive....many of these indirect objects are listed on this chart. In teacher-education it seems to me there is no room for the isolate. It is not as Rene Descartes said, "I think, therefore I am." We have to update Descartes and say "We think, therefore we are." Viewing ourselves as teacher educators as "part of the main" we should frequently ask ourselves such questions as: What is my relationship with every other element in Indian education? Do I involve Indian parents, Indian people as much as possible

INDIAN PARENTS AND STUDENTS

INDIAN PHILOSOPHY OF EDUCATION

AIMS OF EDUCATION IN PROVINCIAL SCHOOLS

JOINT SCHOOL AGREEMENT

INDIAN MEMBERS OF PROVINCIAL SCHOOL BOARDS

RECRUITMENT OF NATIVE TEACHERS & PARA-PROFESSIONALS

ORIENTATION PROGRAMS

IN-SERVICE TRAINING

ADAPTED PROVINCIAL CURRICULA

INDIAN EDUCATION RESOURCE CENTRE

PROVINCIAL SUPERINTENDENTS

JOINT SCHOOL PRINCIPALS

JOINT SCHOOL TEACHERS

JOINT SCHOOL PARA-PROFESSIONAL

JOINT SCHOOL GUIDANCE SERVICES

INDIAN PARENTS AND STUDENTS

INDIAN PHILOSOPHY OF EDUCATION

LOCAL EDUCATION COMMITTEES

BAND COUNCILS (Pre-School Services)

INDIAN & INUIT ORGANIZATIONS NATIONAL, PROVINCIAL, TERRITORIAL

INDIAN EDUCATIONAL/CULTURAL CENTRES

INDIAN EDUCATION RESOURCE CENTRES

TEACHER EDUCATION - INUIT CULTURAL NATIVE TEACHER EDUCATION PROGRAMS (Universities)

INDIAN EDUCATION SERVICES (Organization and administration)

IMPROVED CURRICULA

PROFESSIONAL DEVELOPMENT

STUDENT RESIDENCES

REGIONAL & DISTRICT SUPERINTENDENTS

RECRUITMENT AND CERTIFICATION

ORIENTATION AND IN-SERVICE TRAINING

GUIDANCE SERVICES

PRINCIPALS, TEACHERS, PARA-PROFESSIONALS

At-one-ment = Atonement

BEST COPY AVAILABLE

in what I am endeavoring to do? Is my philosophy of teacher - education in agreement with an supportive of the Indian philosophy of Education? To what extent am I prepared to attend meetings of district school superintendents, classroom consultants, conferences of members of Indian Education committees, meetings of Indian members of provincial school boards, PTA meetings, and the like, to discuss native-teacher education? (Do I waste too much time visiting Regional superintendents looking for supplementary funds?) To what extent do I work for a better articulation between the Institute of Native Studies (or its equivalent) and the Faculty of Education, the Indian Educational Cultural Centre, the Indian Education Resource Centre, and in large print, the expectations of Native parents, in the process of teacher training? To what extent am I guilty of the heresy of good works in devoting all of my time to the service of others to the neglect of my own professional development? What can I do to help the newly appointed principal, directly or indirectly, who comes on strong fully dressed to play ice-hockey when the name of the game is Lacrosse.

One obvious solution to many of the problems, one added opportunity for service to Indian education would be the inauguration of a modern Indian educational communications system which would serve as an enriching blood stream nourishing all the organic elements which contribute to the functioning of the total Indian Education process.

What is needed more than anything is a spirit of at-one-ment. Too long has the Indian education service been suffering from conditions of at-two-ment, at-three-ment and even at-four ment. Again what we need now more than anything is a spirit of atonement.

What of the Future?

Before closing I would like to speak very briefly on one more point. During the last decade or so one of the most important landmarks in the history of Canadian education has been

the establishment in many of our larger universities of special teacher education programs for Native and non-Native teachers of Indian children. In fact, one could say there was a national movement to provide specialized training in the universities and teacher colleges for all members of the Indian educational establishment, professional and paraprofessional. Because of the Indian peoples of Canada prepared a statement of educational policy and had this statement INDIAN CONTROL OF INDIAN EDUCATION accepted by the Department of Indian and Northern Affairs, this national movement has been given a new impetus, an augmented strength, an increased momentum.

Where does all this professional activity ultimately lead to? What are the immediate and ultimate dimensions of what we are doing?

You know it is a very pleasant and meaningful exercise of the imagination to see all the floral emblems of the peoples of Canada blooming in a garden as vast as Canada. There are the lillies of France, the roses of England, the shamrocks of Ireland, the thistles of Scotland, the transplanted floral emblems of other peoples from over one hundred countries, representing more than forty ethnic groups. Will the fifty flowers which represent our first citizens, the Indians and the Inuit, continue to bloom luxuriantly in their rich and exoctic colours and continue to give Canada that identity, that differentia, which only they can give. The National Gardener nowadays gives every assurance that they will. How can we help? The least part we can play in this as teacher educators is to help clear away the underbrush and let the sunlight in so that the flowers will grow.

I believe the days are long past when Canada was judged to be just another racial melting pot. Little lingers in the minds of people today in terms of such emotionally loaded and emotion fanning words as assimilation, absorption, co-existence, or integration. In the decades following World War II we had

already reached that point along the road to national maturity where there was a rather widespread acceptance of Canada as a pluralistic society in which there could be unity without uniformity. The notion of a pluralistic society, however, is a static one: it holds little in its meaning which would seek to eradicate a nationally paralizing racial and cultural isolationism. Today a more dynamic concept of Canadian society seems to be emerging - a concept of an organic society whose chief characteristic is a diversity of structures, within which pulsates a more rational and more cohesive unity of national life and national purpose. With the growing emphasis on multiculturalism, with the development in Canada of the most advanced communication systems anywhere in the world (today there is total contact everywhere), we are now speedily moving towards a most exciting, a most refreshing juncture in our national life, which can best perhaps be described as a developing CANADIAN CULTURAL COMMON-WEALTH, within which the whole exists for the perfection of its parts, within which there is mutual enrichment derived from diversity.

How will our Native peoples fit into such a structure? Parenthetically, one might ask if this concept is not reminiscent of the idea of the "Confederacy" for many of the tribes in the olden days? Looking to the future, a pivotal question would certainly be: How can the perennial values of our first citizens be enshrined, defended, and perpetuated in this newer concept of national life and national unity? It could be that what we are doing here, our concern for Native Teacher Education in Canada will be more than just a little help!

In concluding, Mr. Chairman, may I refer again to what Aurelien Gill had to say metaphorically about the need for properly adjusted shoes. One could be almost certain Mr. Chairman, Ladies and Gentlemen, because you are here, today, attending this conference on Native teacher education, that every one of you would feel equally comfortable in a good pair of shoes, a good pair of mukluks or a good pair of mocassins.

NATIVE TEACHER EDUCATION PROGRAMS

UNIVERSITY OF ALASKA

The University of Alaska presentation on the Alaska Rural Teacher Training Corps was given by Ray Barnhardt.

Contact people in the program include:

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General Questions and Answers

1. What is the purpose of ARTTC in Alaska?

ARTTC is a field-centered undergraduate college program designed to prepare teachers who will work in schools serving the native villages of Alaska, with particular emphasis on the preparation of native teachers.

2. Why emphasize the preparation of native teachers?

Although the native people have become increasingly involved in the education of their children, their involvement in the school has been largely limited to the role of teacher's aide. ARTTC is intended to expand native involvement in education to include full teaching responsibility in the school classroom. Special attention will be given in the evaluation of the program to determine if native teachers, who are familiar with the unique modes of expression and conceptual orientation of their own people, can improve the quality of education provided in the native villages.

3. What is meant by a "field-centered" program?

ARTTC is a field-centered program because a majority of the training will be conducted on site in the participating schools and villages. Team leaders, using video tape recorders, programmed materials, etc., will coordinate the academic and on-the-job training of the team members with the University and school staff. The field-centered approach is employed in this program for several reasons:

a. The adjustment from village to campus life is often a difficult step for individuals who come from a different cultural background than that represented on most campuses;

b. the traditional campus-centered teacher preparation programs are not designed to cope with the unique educational problems encountered in native communities;

c. the problems of teaching native children can be most realistically dealt with in the environment in which they exist; and

d. since there is no prescribed definition or prototype of a "native teacher", the ARTTC program is designed to provide as much freedom as possible for the indigenous expression of the character of such a position in a native village.

4. How are the teams composed?

Each team consists of four to eight members, along with a permanent team leader. The team members were selected and assigned on the basis of criteria established by the national Teacher Corps and Career Opportunities Program. Half of the team members have 0-60 semester hours of college credit and the other half have 60 or more semester hours of college credit. The team leaders each have an elementary teaching certificate and previous teaching experience with culturally different children, most in the Alaskan bush.

5. How will the training of the team members be implemented?

The majority of the team members' time will be spent in the village, where they will complete approximately three-fifths of their academic course work, in conjunction with their on-the-job training in the community and the school, under the supervision of the team leader. The remainder of their time will be spent on the campuses of Alaska Methodist University and the University of Alaska, where they will enroll in the regular summer sessions to complete the remaining two-fifths of their academic course work. Prior to their full-time work in the village, they will attend a six-weeks preservice orientation program in Fairbanks. The ARTTC program is designed to provide a Bachelor of Education degree and a standard elementary teaching certificate upon completion of a 4-year cycle.

6. What will be the function of the ARTTC team in the community?

The team members will coordinate their efforts in establishing community-oriented programs aimed at serving the basic educational needs of the community and increasing the participation of native people in the educational development of their children. Preferably, the team members will live in the central community, amongst the native people, so that they can more accurately assess and interpret the educational needs of the community in relation to the formal educational program of the school.

7. What will be the function of the ARTTC team in the school?

Under the supervision of the team leader and the cooperating teachers, the team members will observe and participate in the school and classroom as teacher aides and interns, eventually carrying a full-time classroom responsibility as a student teacher. They are to perform duties and engage in experimental activities which will contribute to the development of their role as teachers in a native community. Their time will be divided between the community, the school, and their academic course work.

8. Who is responsible for conducting the ARTTC program?

The Alaska State-Operated Schools is responsible for the overall administration of the program. The University of Alaska and Alaska Methodist University have sub-contracted to provide the academic training of the team members. The degrees will be awarded by both institutions, the choice being left to each team members.

9. Which Alaskan communities are participating in the ARTTC program?

The following villages will participate in the first year of the program:

Angoon, Bethel, Fort Yukon, Metlakatla, Nondalton, Noorvik, Nulato, Point Hope, Tanana, Togiak.

10. What contribution can ARTTC make to improve the quality of Alaskan Native education?

Several areas of potential impact are possible:

a. native involvement in education will be increased and the school and community will be brought closer together in their educational efforts;

b. the school curriculum will be examined with regard to its adaptation to the unique circumstances of native living and appropriate accommodations will be encouraged;

c. the teacher training programs of the Universities and the teacher certification regulations of the State will be reviewed and petitions for revisions will be submitted where changes are necessary to allow for the differences that emerge between the competencies required for "white teachers" and those which best meet the needs of "native teachers"; and

d. new programs and techniques of instruction employing a variety of resources will be developed during the course of the program, which will have implications for training beyond the design of the Alaska Rural Teacher Training Corps.

DESCRIPTION OF ARTTC

A. Program Information

a. Performance Objectives

1. To establish an alternative cross-cultural teacher preparation program at the Alaska universities designed to prepare teachers to meet the needs of all elementary students, but with particular emphasis on the children of rural Alaska.

2. To graduate in a teacher preparation degree program, sixty persons who might not otherwise enter or pursue careers in teaching.

3. To test and prove a system by which college degree programs can be provided to persons in communities away from, and often remote from, the university campus.

4. To establish a system in which community citizens participate in the governance of the ARTTC project and function as resources to project development to the extent of their interest and willingness.

5. Teams in each community will provide within their ability to provide, educational opportunities and activities which the citizens of the communities state a need or desire for, outside of the formal school program.

b. Current Level of Funding:

Teacher Corps	$270,975
Career Opportunities Program	162,000
Johnson O'Malley	84,160
Alaska State General Funds	503,000
	$1,020,135

c. The Current Termination Date of Program:

Cycle 7 - Ends June 30, 1974

It is planned that the Alaska Legislature will be asked to provide State funds in the amount of $784,390 for implementation of the cross-cultural Teacher Education Program in the Field Centers selected and formed this year. A proposal for a grant to provide financial assistance to the incumbent low-income and minority (Eskimo and Indian) Corpsmen to enable them to continue their

undergraduate training to the Bachelor of Education degree by June 30, 1976 will be prepared for submittal to T.C. and C.O.P.

d. Unique Aspects of the Program:

When the first ARTTC Corpsmen graduated in 1972, the number of certificated Eskimo and Indian teachers in the State school system was doubled. Upon graduation of the Native Corpsmen currently beginning their senior year, this number will again be almost tripled.

Year	Number of Native Certificated Teachers in Alaska
1968	6
1972	12 (1st graduates of ARTTC)
1973	13 (1 ARTTC graduate)
1974	35 (projected incumbent graduates)

The Native people who are moving into careers in education are largely older than the usual university student body and many cannot attend a campus program due to financial conditions and family status (spouses and children). Further the cultural bridge between that of the village and that of the urban scene and campus is great. History shows that an extremely low percentage of Native students successfully complete higher education on campus (1.4% in 1968). The percentage has increased over the past few years and may be estimated as high as 10-15%. (Alaska Natives and the Land, Federal Field Committee, 1968). The retention rate in the program is greater than 80%.

The cross-cultural emphasis is key to the program. Teachers educated in campuses remote from the field, by instructors who have little or no knowledge and understanding of the needs and problems of culturally different people, fail to provide an adequate elementary and secondary education for the children of these minority cultures. By any measure, the Native children of Alaska have been neither adequately prepared to live and compete in the more modern society nor have they been prepared to remain in their villages to follow the Native ways if they so choose. They are inbetween. The teachers cannot be totally blamed for their

inadequacies--they are products of universities which tend to be insensitive, or at least incapable of dealing with, the educational and life needs of our culturally different citizens. The ARTTC program trains Native teachers, trains non-Natives in Native environments and illuminates university faculty and administrations in the critical matters relating to the understanding of rural, Native traditions, ways, beliefs, life styles, and aspirations. Further, the program provides a political vehicle by which the Native citizens of the villages of the State can better understand their educational system and exert their rights to determine the nature and quality of the teacher for their children and the educational curriculum that best fits their needs.

Another aspect relates to discovery of how culturally different children learn. As children learn, so do the student teachers; and as they learn, so do university faculty and the administrations of the school systems and universities.

A final unique aspect is discovering the means by which higher education can be provided to people in small communities often as far as 1500 miles from the campus. It has been successful in the context of ARTTC where the higher education program is being adequately delivered to ten teams of students in communities well spread over 500,000 square miles and 2,200 miles apart at the extremes.

B. Views and Recommendations

1. Teacher Corps and Career Opportunities Program Should Be Continued -- Funding Should be Increased or at least Maintained.

a. Categorical funding provides for beacons in the sea of revenue sharing. There must continue unique reform programs which identify the areas of special need and provide for applied research to show the way, either through success or failure.

"Place-holding" should be no less than to provide financial assistance to students who need it and who are willing to dedicate a part of their time and lives to the exploration of ways in which teacher preparation can be improved so that, in turn, the education

of minority, low-income and culturally different people can be improved. The states, if federal commitment is present, should provide for program operation through the universities and public school systems. Federal commitment, in program and financial form, provides for a focus of state legislative attention.

The program objectives are being met in ARTTC as follows:

1. In April, 1973, the University of Alaska Central Regional Council and Statewide Instructional Council approved the integration of a cross-cultural teacher education program into the curriculum of the university. The Council, representing the instructional program of the statewide university system, agreed to support the transition of ARTTC into regional teacher training centers, five or six of which will be located throughout the State. The University of Alaska will take over the cross-cultural teacher preparation program from ARTTC in fall, 1974. Preparations for the transition will be made during this fiscal year. During this time the sites for the education field centers will be chosen, staff recruited, and an instructional program designed. In addition, fiscal planning will take place to provide for the shifting of funds from the ARTTC project administration to the education field centers.

2. This spring, twenty-four freshmen completed their first year of college, eight sophomores became juniors, and twenty juniors moved into their senior year. Prior to the summer session one new intern will be added to the teams at Point Hope, Nondalton, Fort Yukon, and Noorvik, primarily to replace attrition. Twenty-four interns will have graduated by the end of fall semester, 1973.

3. During the 1972-73 academic year the following courses were developed and delivered especially for ARTTC undergraduates:

Education in Alaska (U. of A.)
Introduction to American Government (A.M.U.)
Communications Skills (fall and spring, A.M.U.)
Alaska Native Politics (U. of A.)
Introduction of Psychology (AMU, Sheldon Jackson College)
Child Development (U. of A.)
Elementary School Music Methods (U. of A.)
Teaching of Reading (U. of A.)

Speech for the Classroom Teacher (U. of A.)
Cultural Foundations of Education (U. of A.)

Two instructors from the faculty of the University of Alaska Department of Education taught courses for ARTTC. In the initial two years of ARTTC, education courses were taught by non-faculty instructors. Two other courses (Speech and Music) were designed and taught by the faculty members from the University of Alaska. Three courses were instructed by A.M.U. faculty. University faculty who teach for ARTTC gain a better knowledge of both ARTTC and rural Alaska. Whenever possible within budgetary limitations, faculty members teaching ARTTC courses visited teams in their home villages. The insights acquired during these visits not only improved the delivery of coursework, but also introduced instructors to the concept of field-centered cross-cultural education.

Written, audio-taped, and video-taped instruction was used extensively to implement the courses. Instructors learned through experimentation and feedback from students which media were most appropriate for their respective courses.

During the Senior and Graduate Conference held in March, 1973, the graduates expressed a need for specific instruction in techniques of classroom organization and management. Immediate steps were taken to include this instruction concurrently with student teaching during fall semester, 1973. Lesson planning and classroom discipline are examples of the topics to be included in this 12 credit student teaching block.

4. Each of the ten ARTTC sites has a seven member community panel composed of the following persons:

-- a representative from the school board
-- a member of the village council
-- a representative from the ARTTC team
-- the ARTTC team leader
-- a representative of the school teaching staff
-- the school principal
-- a community council representative

Community panels set criteria for entry into the program, recruited, interviewed, and selected all new corpsmembers added

to the program in spring, 1972.

The panels also reviewed the FY 74 proposal amendments and project agreements which were submitted to Teacher Corps and Career Opportunities Program in February, 1973.

In addition, the panels periodically review the progress of interns and recommend personnel actions.

The program has thus become quite decentralized operationally. ARTTC has provided an example of the process of decentralization and also provided insights into the accountability of village citizens relating to program operations. It has helped community citizens to better understand the school and its role in the community and the teaching staff to better understand the people of the village. The functional community council composed of one member from each site, set priorities for the expenditure of budget monies received from Teacher Corps, Career Opportunities Program, and the State Legislature. Even though the Legislative allotment was cut by $194,000, they prioritized expenditures so that no sites would be eliminated and no interns or other personnel discontinued. The council did a very capable and commendable job of setting appropriate priorities.

5. Teams in all sites provide numerous extracurricular activities for the school children and communities. In Nondalton, the team sponsors a pre-school. In Togiak the team members teach photography and cross-country skiing. In Tanana, the team leader acted as coach of the high school basketball team, a team member coached junior varsity basketball, another team member was cheerleader advisor, and others were tutors and active members of the parent-teacher association. The Nulato team has one member on the community council and two corpsmembers on the school board, as well as a corpsmember on the Title I Advisory Board. In addition, the Nulato team started a school-community library. Bethel team members acted as translators for the Bethel Council on the Arts, worked in the Bethel Receiving Home, and assisted in the Bethel Day Care Center. Two interns in Point Hope worked to establish

a community library. Another is undertaking a project to record in writing, and on audio and video tape, the hunting and butchering of the bowhead whale. The Noorvik team provided assistance with Adult Basic Education classes, maintained a girls teen club, provided tutoring, started a library, and coached the Jr. High basket ball team. Angoon interns work with the local Head Start program, sing in the community choir, assist the Adult Basic Education teacher, and act as officers in the local Native associations. In Fort Yukon, several team members worked to develop a community school, others worked in cooperation with the Public Health Service to provide health service information to community residents. Interns in Metlakatla have organized a women's town basketball team, worked with junior league basketball, and are active in P.T.A. and local politics. In addition, all team members are part of the Metlakatla Volunteer Fire Department. The team also initiated a youth-tutoring-youth program, using high school students to assist elementary students.

2. Effect of the Program on School Reform

a. Impact on Project Schools

It took two years for ARTTC to be understood and accepted by school teaching staff and administrators who, at this time, wonder how it was before the program started. A dependence on the program prevails in the ten schools where it operates, yet a sense of threat remains at some locations: "Are these Native teachers going to successfully compete for my job?" This is the thought of the insecure who fear that minority teachers will have the edge in teacher selection in villages where all the citizens are Native. Perhaps. But, also, without this fear it's possible that some teachers will never make the effort to concern themselves with village attitudes, politics, and desires. When community evaluation and selection of teachers comes to reality, those who will remain are those who can cope with culturally different people and communities and teach and develop an educational program to meet local needs. ARTTC has provided a large push in this

direction and has not shied away from the "politics" of minority education. The popularity and support of ARTTC by the communities and Native organizations has demonstrated to the school system the nature of the program, the attitude toward local control and the system of management that go a long way in developing support of the citizenry. ARTTC students are exploring and operationalizing different modes and methods of teaching and relating to minority children. There is much emphasis in the affective areas of learning. ARTTC has initiated Youth Tutoring Youth programs and has demonstrated the effectiveness of local school/community coalitions in educational development and curriculum change.

b. Teacher Training Institutions

The most signficant reform in teacher preparation at Alaska's universities has been as a result of the program. The Proposal for a Field-Centered, Cross-Cultural Teacher Education Program in Alaska (See Appendix) is a direct outgrowth of ARTTC (See Cycle 7 Amendments, pps. 9-20, August, 1972). The "Proposal" appended is an internal document submitted to the University of Alaska academic hierarchy and approved thereby. (Appendix not given for this report) The second step was approval by the Northern Instructional Council and the third was approval by S.W.I.C., the Statewide Instructional Council. This final approval was in April, 1973. The approved proposal provides the go-ahead for selection of 5-6 Education Field Centers and the development of the cross-cultural teacher education programs to take place therein. They will serve the rural populace of the State. The process for site (community) selection for the Centers and the laying of their foundations is the topic of a proposal submitted by ARTTC to the Johnson O'Malley Review Committee. This was funded under Johnson O'Malley on September 7, 1973. The Committee is made up of representatives from the Native Regional Corporations of the State. Approval of the unique grant is not only a statement of wishes by the Native Organizations but a vote of confidence in ARTTC.

c. Equal Opportunity for Low Income Students

The improvement or enhancement of educational opportunities for children as a result of an undergraduate teacher preparation program cannot be measured in quantitative terms and, probably, cannot be measured at all. The forces acting upon children in the classroom cannot be isolated and attributed to a single source although to a large degree they emanate from the supervising teacher and, to a lesser degree, from the undergraduate student.

It is important to note that children in the schools where ARTTC functions are predominantly Natives, either Eskimo or Indian, (95%). The supervising teachers are predominantly white (995) and the corpsmen are predominantly Native (90%). It is reasonable to assume the existence of stronger child-corpsmen bonds than normally would exist between children and teachers who are racially and culturally different from each other. There is talk of pride in heritage of Native Americans and emphasis in developing identity for children, of self-regard and the need for model adults of the same race and culture as the children. These matters need not be measured to know if they exist and efforts to measure quantitatively might well injure or destroy their very existence. To date the Native children have seen the Native corpsmen as yet student teachers and still the second person in the classroom. Even that is a position to aspire to but, predictably, when the corpsmen is a certificated teacher the position of the model will be enhanced.

d. Teacher Performance, Placement, Retention

ARTTC is an undergraduate program so its first graduates have been teaching for a little over a year. There is little empirical evidence yet available regarding the qualities of its graduates. However, subjective community support indicates profound satisfaction with these new teachers. Some graduates have moved into positions in educational administration in the Native Regional Organizations and program management.

e. Community Responsibility in Education

This has been the area of the most significant development.

During the first year of the program (1970-71) the initial determination to establish program and team identity with the community was so great that results were detrimental. That is, the program seemed generally to be considered by village school staff and some regional superintendents as separate from the system, a potential for carrying stories out of the school to the community, a group who might polarize the community against the school, and at least a program of late comers attempting to change an educational system they knew nothing about. To a large degree, the fault lay with the zealous program effort to establish communications and rapport with the community, an event which is rare between programs and villages in Alaska. Unfortunately, this priority seemed to serve to further alienate some teams, and the program in general, from the schools.

At a meeting in early spring, the first attended by team leaders, superintendents, principals, and program administration, the concerns and problems were candidly expressed and solutions sought. Basically, school staff wanted more involvement and say in program activities and school staff, administration and team leaders sought greater local control in partnership with the community. The first community panels made up of representatives of village organizations (school board, village council), the teaching staff, school administration and team were formed. Panels of this composition in Alaska villages are unique. The ten panels set criteria for entry into the program, recruit, interview and select. Subsequently they review performance both of corpsmen and team leaders, recommend all personnel actions and ultimately evaluate and recommend senior corpsmen for teacher certification.

It is unlikely the panels will expand their activities to include performance evaluation of teachers and subsequent

recommendations for personnel action. The willingness of team leaders to accept this demonstrates their commitment to community control and program philosophies and further deepens the relationships with parents and communities. Teachers may follow this example but it is improbable.

Each community has elected a representative to the decision-making ARTTC Community Council. The representative is also a member of the local ARTTC panel and functions as liaison with the school board and other local organizations as appropriate. Of the ten community representatives on the Council, four are elected to the policy-making Consortium.

It is important to emphasize that many corpsmen are lifelong residents of the villages where the program exists. The student by day may be the city clerk or village council member by night. The teams, and therefore the program, have become a relatively inseparable part of the community and its affairs.

f. Long-Range Outlook for Permanent Change

The embodiment of the ARTTC model/philosophy/method in the university systems in the State provides for a significant and long lasting change in teacher preparation. The program will end its "special-demonstration-experimental" status and become a regular offering. It will not replace the "traditional" on-campus program but will co-exist with it. The writer's prognosis is that the latter will become like the former when all can see the improvement.

3. Anticipated Dislocations if the Program is Phased Out by July 1, 1974

a. Momentum for Change

ARTTC planned its end simultaneously with planning its beginning. All programs should do so, but few do. Therefore, new teacher education programs established in the universities will transcend the end of the program. That is, the program will cease its "project" identity and become a regular offering of the two universities. Its identity as an alternative degree program in

education will remain because of the support such an alternative enjoys among the Native communities and organizations and the trust it has engendered in the offices of the Governor and Budget and Management and in the Legislature.

b. Special Populations Served

The Native people of Alaska are in a stage of rapid transition. The Land Claims Settlement Act has placed upon them a demand for leadership in public administration, business administration, law, politics, management, social services, and education. Education is the most visible professional career to village people at this time. They see the teacher as a 'model' for their children, yet the 'model' has always been white. A position as a teacher is much sought after but, before ARTTC, even that seemed remote and inaccessible. This has changed. Also, the manpower needs in the professions are, and can be, filled from the ranks of those who major in education with an emphasis in cross-cultural relationships and understanding and a strong base in the liberal arts.

c. Project Staff and Participants

The major dislocation will be leaving some 25 students half way through their undergraduate education. These are low income and predominantly Native people, some of who can support themselves through loans and BIA grants. However, most cannot. Approximately $150,000 will be required for each of the two years after June 30, 1974 to provide stipends and dependents support for those who began in ARTTC two years ago and who will have completed their sophomore year.

d. Program Continuity

The State of Alaska has for four years been the major contributor to the support of this program, each year providing more than 50% (and up to 60%) of the total program funds. The State, through the State university, will likely continue support of the operation of the Education Field Centers. The urban school districts will likely support similar activities to meet their

needs in training minority persons to teach. However, direct financial assistance to students who must live mostly in their home villages and support families is unsettled. At state/federal joint commitment, as in the past, is necessary.

4. School Reform Package

Priority: Teacher preparation is a top priority in Alaska or in any state or area where the income level, race, or culture of the children is different from that of the teachers, or university faculty who train teachers. The teacher who is unknowledgeable about the children, the parents, and the culture of the community in which he or she teaches tends to be ineffective. The feeling of ineffectiveness results in teacher self-criticism, insecurity, or apathy. Thus, no one is adequately served.

The ARTTC program, as it is now operating, would be intrinsic in any school reform package. Teacher Corps/C.O.P. as a whole is a viable model which has had, in the view of ARTTC personnel, a singular drawback: the hard focus on the development of competency-based education. Teacher Corps management has exhibited sufficient flexibility to enable the Alaska project to develop in the most appropriate manner, but it's possible that the reason is Alaska's remoteness from Washington and the air of mystique that allows ARTTC to forge the program most suited to Alaska's needs. Thus, a controversial methodology requires expenditure of energy and funds which could be better put to studying, and then operationalizing from what is learned, a student-focused, culture-focused, experiential program and curriculum.

a. Preventative programs should take precedent over 'cure' programs (in-service), but not to the exclusion of in-service. If the project excludes as a component the bringing-in of incumbent teachers and administrators in a formal fashion then it will fail due to the feelings of exclusion by current staff at all levels. The critics must be encouraged or enjoined to participate. The participation in a pre-service program then serves as an important in-service component for incumbent staff.

b. Training of Administrators will in most cases be resisted by the administrators who usually feel that they are adequately educated and informed by this stage in their careers. Thus, training cannot be initially formalized until it is self-initiated. It may be self-initiated or requested at the point in the progress of any training program for instructional staff at which administrators feel they must become involved or be left behind--educationally, operationally, or politically.

5. The most serious weakness in the present administration of the program on the national level is a lack of continuity in staff and staff positions. In part this results from the insecurity of not knowing what new policies portend for the program as a whole. Regionalization is idealogically good but creates not only a lack of continuity but places people in generalist positions where specializations are needed due to differences in programs addressing different populaces. For example, teacher preparation projects meeting the needs of children on Indian reservations are unlike projects relating to the rural poor or the migrant workers or the inner-city populace.

It is difficult in a regional office of O.E. to staff in a manner which delegates each of these special concerns solely to one or two responsible specialists. This should be aspired to by Regional Offices.

Unlike a year ago, it's difficult to point to a specific area where the Alaska program needs improvement since it seems to be achieving the goals and objectives, amended as necessary as part of the process. The improvement is more a matter of establishing as a regular, on-going alternative teacher education program the operations which have been developmental up to this time. There is every reason to assume now that this will occur by the end of this program year. Thus, the project will no longer be limited to a few undergraduate students in a single district but will be available to all who choose the alternative university offering, including the paraprofessional employees of the BIA and other

school districts in the State who have thus far had limited access to their own professional development.

D.M. Murphy, Director
Alaska Rural Teacher Training Corps

COMMENTS BY AN ARTTC GRADUATE

- Cecilia Ulroan

Most of my formal education, part of my grade school, and all of my high school were at a parochial school run by Ursulines and Jesuits. Some of our ways of life were integrated into the curriculum. Artifacts, we had our own kind of foods, Eskimo dancing, and we spoke our language on the school grounds. Right from a small high school, where most of our needs, cultural and otherwise, were taken care of, I went into a large university. There I encountered many difficulties. Most of all I sensed a great loss. In high school, I was treated like a human who had feelings and identity. In the university I was tagged with a number. The university, professors, dorm life, and different activities were all geared for one who had grown up in a white, middle class society - with hardly any of the warm human feelings that we were used to in our small villages. So, after two years of struggling through the impersonality of a regular university education, I dropped out. So do many of the students from rural communities. Before graduation, 85% of the rural students drop out.

Then I heard about a new program called the Alaska Rural Teacher Training Corps--at first it was just called teacher corps. I'll come to that later. Anyway, I was at first hesitant and thought that it was just like any program that "they" brought to Native people, with nothing but administering from a far off place....If we did not strictly follow "their" guidelines, it would cause discontent on "their" part and they wouldn't even think about us.

But, at that time I was looking for something, so I thought I would just try it to see how it was. I was surprised!

This was a different program. It had human beings in it that were concerned about us. We were put together into working teams with the help of the administrators.

All of us from different teams got together at Fairbanks for six weeks and really got to know each other. Administrators and interns alike. We, the interns chose our own program title, and generally got the overall picture of the program besides long-range plans while we were in the program...requirements, majors, and other things that we needed to do. We returned to our sites, and the team I was participant of was located in Bethel. We at once got involved in the school, and community activities, home visits, getting to know different agencies, and many other aspects that were present in our particular communities.

Things weren't always serious....fun in learning even with adults can add a bit that could cause a little more motivation. We had our problems and the good thing was that we ironed them out, most of the time, just among ourselves. There were times we got together and solved the whole world's problems, especially cultural problems in half an hour, but at other times we thought cultural problems in education and life we unsolvable.

The important things which I think made the program a success for all of us were:

1. Good administrators--ones who weren't the stereotype. Our administrators and team leaders became one of us and we became one of them. We learned, they taught. We taught and they learned. They were not only concerned about us, they were with us. One example....The Bethel team leader, at first, was an administrator. Formal, tie, suit, and serious attitude. The team went, "Ch no!" But we decided at the beginning to talk to him and we did. He was mature enough to listen to us and became one of us, happy, informal, and the tie was loosened and came off. Our base administrators were also human...they listened and learned, taught, and were informal. They were happy...good administrators.

2. A certain degree of autonomy. When things came up that concerned us or would affect us, we were ASKED and as much as possible our wishes were followed.

3. Intern-openness--the interns helped each other with course work, problems and in other everyday living things like working together to fix up an office, helping to get someone settled in a new house. Even after fiercely arguing about cultural differences in education, we ended up as better friends than before. Of course, things always did not work out that way, but most of the time. We had to fit and adjust to a certain community and to work with a certain team....if that did not happen, we were transferred if the other teams would accept us.

4. Relevant course work. The course work we were required to take had our ways of life integrated into it. It wasn't geared for a teacher who would teach in a white, middle class classroom. The regular university often offers courses that in actual experience of teaching are meaningless. We had a little of that.

5. Community involvement--Our learning was relevant and experience and learning went hand in hand. The community was considered in our courses. We were involved and the community was involved in our work.

6. Good politicians...One of our coordinators was smart enough not to let us be bogged down with political problems. Of course we had to follow guidelines but there was enough leeway for us also to be autonomous and creative.

The program wasn't pure heaven but it was enough for most of us to stick with it and graduate. We are now on our own. A lot of us feel gratitude towards our coordinators and team leaders for the understanding, willingness to listen, open-mindedness, and sincerity. A lot more programs like this, not only in education, are needed. Too often there is too much formality, impersonality and irrelevance for programs in rural communities.

This program struck through all of this jungle to find the person, ourselves and helped us to get through to a degree

program that would be informal, personal and relevant to ourselves and our rural communities.

I would strongly encourage all of you, who have influence on programs that are geared for rural people or people of a different or minority culture, to be open-minded, to LISTEN to the people you are supposed to be working for. If you do, you may just find that you will accomplish more in a short time, than other organizations who have been trying for the past one hundred years.

Thank you.

PROPOSAL

for

A FIELD-CENTERED, CROSS CULTURAL TEACHER EDUCATION PROGRAM

The University of Alaska has, in recent years, participated in a variety of programs aimed at improving the quality of education in rural Alaska. This participation has usually been in the form of training and/or research as a supportive service to various agencies and school districts in the State.

Recent examples of such services are:

1. The Alaska Rural School Project (ARSP) which began operation in 1966 for the purpose of orienting new teachers to the unique teaching environment in rural Alaska and conducting research relating to teacher selection and orientation processes (c.f. Orvik - "Teacher Survival in an Extreme Environment")

2. Since 1970, the University of Alaska, in cooperation with Alaska Methodist University and under contract with Alaska State Operated Schools, has been conducting training through the Alaska Rural Teacher Training Corps (ARTTC), a field-centered undergraduate teacher education program designed to explore and develop teacher training techniques appropriate to the needs of Alaska's multicultural population. The training of native teachers has been a particular concern of this program.

3. The bilingual programs in Alaska have relied heavily on the University of Alaska for direction and support in the areas of linguistic studies, materials development, and professional training. The Alaska Native Language Center and the Eskimo Language Workshop have been outgrowths of these increasing demands.

4. The most recent development at the University of Alaska in response to the pressing demand for the improvement of education

in the State has been the establishment of the Center for Northern Educational Research (CNER) in Fairbanks. The purpose of the Center is to link educational institutions at all levels more closely with the communities and provide for the research necessary to enable a better understanding of the complex processes of developing human resources through education.

Each of the programs and services described above has been developed and operated somewhat independently, in response to the needs and conditions that existed at the time of inception. As these programs, along with numerous other forces, have made their impact on the educational environment in the State, the educational needs and priorities of the State have changed. Also, the experience gained through operation of the various programs provides a better understanding of the most effective means to meet the needs that emerge. In response to existing and projected needs, and based upon the accumulated experience of past and present programs, we submit this proposal to consolidate the resources of the Alaska Rural School Project and the Alaska Rural Teacher Training Corps and develop a statewide teacher education program through the establishment of six regional Education Field Centers.

Implementation Phase, 1973-1974

In August, 1973, the University of Alaska, Alaska Rural Teacher Training Corps program received an $84,000 Johnson - O'Malley grant to pursue the development of Education Field Centers to provide the following services:

1. to provide preservice training for persons seeking to become teachers (as currently provided through the Alaska Rural Teacher Training Corps);

2. to provide training for persons seeking paraprofessional roles in education (i.e. teacher aide, bilingual aide, headstart teacher, etc.);

....47

3. to provide in-service and graduate training for persons currently involved in education-related programs (including orientation training as provided by the Alaska Rural School Project);

4. to establish experimental programs and conduct research relating to prevailing educational issues (to be provided through the auspices of the Center for Northern Educational Research).

The ARTTC Consortium will serve as the steering committee for the implementation phase. Their first responsibility will be to establish the regional areas to be serviced by the field centers. The primary criteria for the determination of the regional service areas will be the ethnic and geographic distribution of the rural communities. Once the regions have been established, the planning coordinator (provided through the JOM funds) will convene a meeting of all vested interests in each region (community and school representatives, Regional Native Corporation representatives, University representatives, and representatives from other concerned agencies) for the purpose of selecting the site to be designated as the "Education Field Center" for that region.

After the field center sites have been selected, a field-stationed University Coordinator for each region will begin setting up the procedures and mechanisms for the operation of each field center. The field center program will adopt the operational model developed for the Alaska Rural Teacher Training Corps, with a regional panel governing matters of local interest and a statewide consortium representing the involved parties (similar to present ARTTC consortium) serving as a steering committee for overall program operation. Responsibility for statewide coordination of the field centers will rest with the University of Alaska in Fairbanks.

Field Center Operations, 1974-75

The Education Field Centers will begin operation July 1, 1974. At that time, training currently provided through the Alaska Rural Teacher Training Corps and the Alaska Rural School Project will

become a function of the field centers.

The University Field Coordinators will be selected by the consortium on the basis of field experience and training in some area of cross-cultural education. The coordinator will be responsible for developing and coordinating the various instructional activities provided by each center. In addition, an assistant coordinator (equivalent to an ARTTC team leader) will be selected by each regional panel to work with the coordinator in establishing a close working relationship with the various communities in the region. Such a person must be intimately familiar with the respective area in which he works.

The instructional program for each field center will be developed to meet the needs of that region, under the guidance of the regional panel. As a statewide program, the instructional materials and resources developed at each center will be available to all the other centers, so that duplication of effort and materials can be kept to a minimum. Through the use of video and audio tape and other media techniques, each field center as well as the main university campuses will develop and share instructional materials and resources and make them available to the broadest possible audience. Through linkages with existing Community College and Extension Center activities, meaningful programs at the undergraduate and graduate level will be made available to virtually every community in the State.

Specific functions of an Educational Field Center will be as follows:

1. to provide an undergraduate program for persons seeking a paraprofessional or professional career in education. Such a program will include on-site training in the home community, supervised work at the field center location, and on-campus urban experience through an urban field center. This training will be particularly adapted to meet the needs of persons working as teacher aides, bilingual instructors or headstart teachers who wish to work toward certification. In addition,

full-time students will study at the field center under the supervision of the field coordinator, comparable to the present ARTTC training program.

2. to provide graduate level preservice orientation and in-service training to educational personnel in each region. Workshops and other programs of instruction will be made available both at the field center location and in the outlying communities. This training will be geared to the expressed needs of the schools and communities in each region. In addition, a resource library will be developed for each region and made available for continued use by teachers and other interested persons.

3. to develop experimental programs and conduct research aimed at improving the educational services available in the rural communities. All such activities will be carried out only with the approval of the regional panel and the participating school and community.

Urban Field Center

In addition to the rural field centers, Alaska Methodist University, under contract with the University of Alaska, will develop an urban field center in Anchorage for the purpose of providing rural students with an opportunity for an urban training experience, and making training related to teaching a multicultural population available to educators in the urban community. In this way, each university will develop specialized resources to meet the particular needs in the domain they serve, and they will maintain the mutually beneficial cooperative relationship established in the ARTTC program. The training developed in this program will also be available to the Fairbanks community through the statewide coordinator's office at the University of Alaska in Fairbanks. Resources of all branches of the University of Alaska, as well as those of other agencies and groups in the State (i.e. school districts, Native corporations, state agencies), will be drawn upon where appropriate to insure the highest quality

program possible.

Budget

The proposal outlined above has been the result of several years of planning and experimental activity aimed at producing a viable, long-term statewide program geared to the specific educational needs of Alaska's multicultural population. The proposal has been reviewed and sanctioned by the ARTTC consortium, made up of representatives of most of the principal groups that will be affected by it. The Northern Regional Council and the Statewide Instructional Council of the University of Alaska have expressed their approval of the proposal, though internal administrative relationships remain to be worked out.

The proposal does not represent a request for new funds, but rather a consolidation of funds previously allocated to separate programs and agencies. State funds formerly requested by Alaska State Operated Schools as prime contractor for the ARTTC program are now included in the attached budget request. The University of Alaska will sub-contract with Alaska Methodist University for portions of the program operation, similar to the previous arrangement between ASOS and the universities. This budget includes only funds for program operation. Stipends and scholarships for intern support will be sought from Federal sources. In addition, participating school districts will be requested to absorb some operational costs, such as provisions for office and instructional space.

Participants in the various programs offered through the field centers will be required to pay tuition, except those students who are enrolled full time under a special support status, such as the present ARTTC interns.

The attached budget also includes funds previously utilized in the operation of the Alaska Rural School Project. The field centers will make available ongoing preservice and in-service training in each region, as an extension of the services formerly offered by the ARSP. In addition, the field centers will be the focus of other professional and paraprofessional activities.

UNIVERSITY OF ALBERTA

The University of Alberta presentation on the Intercultural Education Program was presented by Carl Urion.

Contact person in this program is:

Carl Urion
Intercultural Education Program
Dept. of Educational Foundations
University of Alberta
Edmonton, Alta.

THE UNIVERSITY OF ALBERTA
DEPARTMENT OF EDUCATIONAL FOUNDATIONS
INTERCULTURAL EDUCATION PROGRAM

The Intercultural Education Program is designed to provide prospective teachers with a background in social science and language skills in order to facilitate teaching in situations where other cultures prevail. A majority of the students involved in the program are interested in preparing to teach in Native Canadian communities, and course work and practica reflect this orientation.

The program became fully operational for the first time in 1967. It represented then a response to the call from Native leaders to train teachers who might be more sensitive to cultural differences than they would have been had they restricted themselves to the normal preparatory experiences for teaching. Continually changing or redefined needs dictate a flexible program, and we are constantly involved in adapting to those needs and re-evaluating the program. For example, on the one hand there is a need for more work to be done in the field of international education, and for study in such broad theoretical areas as trans-cultural communication; and on the other there is the need for continually more specificity as specific demands, e.g. the need for more Native teachers in Native classrooms, are to be met.

The program is administered in the Department of Educational Foundations, but is an interdepartmental concern. A full time coordinator chairs an interdisciplinary committee. Because of this broad base, new courses in the departments of Religion, Anthropology, Educational Foundations and Elementary Education have been offered, which focus upon Canadian Natives, and the committee has been influential in several areas, for example in the decision five years ago to accept Native languages

as languages of matriculation at the University.

Preparation in the area of intercultural education is not a "major". It constitutes an additional area of preparation beyond subject area or level specialization. Emphasis is not upon formal completion of the program, but upon making use of the resources--course work, practica, and on-campus activities--made available in the program. The number of students who formally complete the program is not large--about 15 this past year--but the number of students involved in some significant measure is about 80 to 100 each year. About 9 Native students are formally associated with the program this year, and several others are involved in some measure.

Course work consists of two full courses in a core of social science and applied linguistics, and two full course options, preferably in a specific culture area, e.g. Cree language, History of Native Education in Canada. The requirements for practica may be met in a variety of ways: previous experience, volunteer work, or in a university-arranged practica in a school where there is a majority of persons from a different cultural background. For the first time this year, an extra round of student teaching in a Native school will be offered to about 30 students.

Recent governmental decisions may afford us the opportunity to address the need for Native teachers more directly. We are therefore concerned about learning from the experiences of other programs such as those represented here. Some specific questions about general assumptions of these programs have been collected, and I would like to use this forum to solicit answers from the group.

Some of those questions are the following:

1. In this situation, what is the coincidence of <u>teacher</u> competence with university-based teacher training, and how is the one more nearly compatable with the other? An impossible question, really, but an important one.

2. Does university training maximize or minimize the "cultural sensitivity" that Native teachers might have, i.e., do we inculcate inappropriate methods, for example, in curriculum courses?

3. Given the fact that admissions procedures and inflexible programs are culturally biased, how are those areas manipulated to provide qualitatively comparable educational experiences for Native students?

4. In which of the following areas is the need most appropriately met? (1) university orientation programs, and pre-registration advice, (2) counselling, (3) tutoring, (4) social clubs, (5) special programs and degrees, or (6) admissions.

BRANDON UNIVERSITY

Brandon University's presentation on IMPACTE was a multi-media one with Don Robertson acting as chairman.

Contact person for the program is:

Don Robertson, Director
IMPACTE
Brandon University
Brandon, Man.

IMPACTE

Brandon University

Indian Metis Project for Careers Through Teacher Education

IMPACTE is a teacher training program for native students conducted by Brandon University Faculty of Education. IMPACTE is a career ladder for native people who wish to become fully certified Manitoba elementary school teachers.

IMPACTE was initiated at Brandon University in August, 1971. The program is made possible through the cooperation of:

- the federal Department of Indian Affairs and Northern Development
- The Manitoba Department of Youth and Education
- Brandon University
- The Manitoba Indian Brotherhood
- The Manitoba Metis Federation
- nine Manitoba School Divisions

IMPACTE is the first program of its kind in Canada but its importance goes beyond being the first native teacher education program.

IMPACTE is bringing about social change now by offering IMPACTE students a professional education. It is bringing about social change in the future by assuring native children a better education guided by teachers who know their special problems. It is providing and will continue to provide community development and leadership by native people for native people.

Tuition is paid for IMPACTE students and monthly subsistence allowances equal to current Manpower rates are paid to single and married students.

IMPACTE students complete their studies at their own speed. Some students may finish the program in 2½ years; others may take three years to complete the program. The length of the

program depends on the individual students.

Any Indian or Metis person is eligible for IMPACTE. Students will be considered on their individual merits not their academic achievements. Admission to the program is based on the Mature Students Admission policy of Brandon University which states that students who have not completed high school must be at least 21 years old.

Applicants are usually recommended by band councils or Manitoba Metis Federation representatives or Manitoba Indian Brotherhood representatives or other community groups or individuals.

The IMPACTE curriculum is basically the same as any Manitoba two year teacher training program. IMPACTE students require the same number of credit hours and the same grade point average to graduate. The courses are described in detail in the current Brandon University calendar of studies which can be obtained from the Registrar, Brandon University. IMPACTE students also have an opportunity to acquire and sharpen both written and spoken native language skills through courses in Saulteaux, Cree and Sioux. Courses on how to teach these languages are also offered.

Courses are offered during the fall (September to December) spring (January to April) intersession (May-June) and summer (July-August) sessions each year.

Curriculum

Courses studied by IMPACTE students are chosen from the following:

Anthropology, Canadian History, Structure of Cree and Saulteaux, Introduction to Cree Language, Introduction to Sioux Language, Community Development, Human Geography, Contemporary Native People, Introduction to Sociology, Community Recreation or other arts or science courses, Introduction to Teaching, Psychology of Teaching and Learning, Elementary School Studies and Curriulum, Language

Arts in the Elementary School, Teaching Science in the Elementary School, Teaching Social Studies in the Elementary School, Teaching Math in the Elementary School, Field Experience, Teaching of Music, Introduction to Audio Visual, Art Education, Teaching of Physical Education, Teaching of French in Elementary School, Children's Literature, A Library Science, Health Education, Teaching of Speech and Drama.

The IMPACTE Program is divided in two parts: ON CAMPUS IMPACTE and OFF CAMPUS IMPACTE. Both groups of students complete the regular teacher education program which consists of education courses; arts, science and music courses and practical teaching. The program takes 2½ to 3 years to complete.

ON CAMPUS IMPACTE students take these courses at Brandon University and receive their practice teacher training in Brandon schools.

OFF CAMPUS IMPACTE students live in their home communities and take the same academic courses in teaching centres near their homes. These courses are offered regularly by Brandon University faculty members who travel to these centres to teach IMPACTE students. Twice each year, OFF CAMPUS IMPACTE students travel to Brandon University for three weeks intensive academic training sessions. Practical teacher training for OFF CAMPUS students is offered in schools near the students' home areas by the participating Manitoba school divisions.

Adjusting to a new life-style in new surroundings is difficult for any student. IMPACTE and Brandon University provide trained counsellors to help IMPACTE students with personal and study problems. Tutors and experts in study skills are also available at no cost to the students.

While IMPACTE counsellors travel extensively between Brandon and the rural teaching centres, naturally there are times when local assistance is needed by the students. This assistance is provided by experienced professional educators (usually principals) who are appointed by IMPACTE to act as mentors.

The Mentor, instructs the students in one professional course "Introduction to Teaching" and provides counselling and support to OFF CAMPUS students, particularly in such areas as academic problems and professional development.

In addition, supervising faculty from the university will visit off-campus centres regularly to assist students with any academic or practical teaching problems.

In August each year, all new IMPACTE students attend an orientation program of 4 weeks at Brandon University. Students are given an opportunity to familiarize themselves with aspects of the program, courses, study skills and campus life. The orientation program also offers social activities to give students time to get to know one another and their professors.

IMPACTE is funded jointly by the Federal Department of Indian Affairs and Northern Development and the Manitoba provincial Department of Education through the Research and Planning section. Manitoba school divisions supply resources and experience to IMPACTE students. Brandon University provides academic and professional instruction, facilities and staff.

The Manitoba Indian Brotherhood and the Manitoba Metis Federation support IMPACTE by supplying resource people, liaison and expert knowledge.

RECRUITING PROCEDURES OF IMPACTE
1972 - 1973

1. The Project provides brochures and pamphlets and through the cooperation of the chairman of the local chapters and counsellors of the Manitoba Indian Brotherhood, the Manitoba Metis Federation, the Department of Indian Affairs and Northern Development, and through the principals, superintendents, and students of the project the distribution of these pamphlets is made and this encourages prospective students to apply to the project by writing to the university for an application blank.

2. Through the cooperation of the radio and television stations, they offered their services as a community service, we attempt to reach students who are not in the major centers and we encourage them to apply to the project.

3. A Recruitment and Selection Committee composed of representatives from the Manitoba Indian Brotherhood (Miss Sharon Thomas), the Manitoba Metis Federation, the Faculty of Education at Brandon University, staff of IMPACTE and students from the project came to a concensus with the following criteria for the year 1972-73:

a. Encourage as many students to apply to the project as possible.
b. The community representatives, where it is possible, should be involved in the selection and recommendation of prospective people. Such members could be local chairman of the MMF, the MIB, Band Managers, Band School Councils or in combination with school principals, superintendents and other representatives of the community. An assessment in reading should be made, not for the purpose of eliminating the student, but the purpose of making the

university aware of what level the student is expected to perform and the university could provide the necessary support services.

4. Once applications have been received at the university (applications received for 1973-74-90 applications), the IMPACTE Recruiting Committee divided the area of Manitoba in various geographical locations, and groups of two or three people visited various centres for the following purposes:

a. Interview the student.
b. Assess the student in terms of his comprehension in reading and reading speed.
c. Discuss and explain the project with the community.

5. Once the student has been interviewed and assessed in terms of reading ability, comprehension and reading speed, objective data is presented to the community, i.e. the chief, band council, local chairman, band manager, principals, superintendents or any combination of the above people. By objective data we mean the name of the student, years of work experience, grade completed in school, marital status, number of children and the reading test scores. The community representatives are requested that they should recommend recruits from their community in terms of preference of being accepted in the project as prospective teachers.

6. The names of the students ranked from each of the communities are sent to the IMPACTE Recruiting Committee and the recruiting committee meets again on the basis of recommendation and other financial restrictions, and finally accepts the students that have been approved by the local community.

The above procedures of recruitment and selection, although could not be the most ideal ones, do provide a certain measure of assessment of the reading ability of the prospective student and in addition we have community involvement for recommending these students.

It would be greatly appreciated if the representatives of the local communities could improve the procedures within

the terms of reference.

1. Of open admission policy.
2. Community involvement in recruiting the students.

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PROGRESS REPORT ON IMPACTE

1. The Project IMPACTE (Indian and Metis Project for Careers Through Teacher Education) was initiated by a proposal which I submitted to the Department of Indian Affairs and Northern Development in Winnipeg in the Spring of 1971. At a later time, Dr. L. Orlikow, then of Planning and Research of the Government of Manitoba, Department of Education, became interested in the project and the provincial contribution became part of the project. In August of 1971, 52 Indian and Metis students started a four-week intensive orientation session on campus. Presently, the project is in its second year with a total number of students of 55, (new students were recruited during the summer of 1972 and fall of 1972).

2. The IMPACTE Students' status within the Faculty of Education is that of "Special Full-Time Students". The IMPACTE Students have been admitted in the university on the basis of open admission and in most cases on the recommendation of the local community, namely the Band Council, School Council, representatives from the Manitoba Indian Brotherhood, Manitoba Metis Federation, Indian Affairs and other community-group agents.

3. The academic program of the IMPACTE Project is that of the Bachelor of Teaching (BT) program of the Faculty of Education.

IMPACTE Students are expected to meet the same requirements as other students of the Faculty of Education - same number of credit hours for graduation and same grade point average for qualifying for certification. IMPACTE students are expected to take the same required courses that have been stipulated for all Faculty of Education students working toward the same teaching certificate. In addition to the obligation that the project has that the student meet the basic requirements of the Faculty of Education for certification, the project is responsible to the funding bodies in the delivery of special services to the students in order to meet their needs: academic, emotional, etc. and in general to see the students succeed in their academic courses.

4. IMPACTE students spend more time in the schools during their 2½ to 3 years of training than the regular Faculty of Education students. For example, first year IMPACTE students are expected to spend 10-15 hours a week in schools assisting teachers in their instructional tasks. This time spent in schools plus 1½ hours seminar weekly with the students during the whole year constitutes a 3 credit hour course "Introduction to Teaching" 28.152. Due to this school experience that is required by the IMPACTE students whenever regular scheduled classes could not be attended, special classes are scheduled for IMPACTE Students. This flexible scheduling is necessary for the on-campus and off-campus students.

Faculty members of these special classess off or on-campus are appointments made by Brandon University, through the office of the Dean of the Faculty of Education upon the recommendation of the project. It is important to note here the importance of the personal qualities of the individual instructor as he relates to the IMPACTE students. Wherever possible, specially qualified instructors with experience in native education are preferred to teach within the IMPACTE Project.

5. The Project IMPACTE, within its terms of reference, seeks the following alternative approaches:

(1) Introduce the concept where performance becomes constant and time varies for the IMPACTE students and for the students of the university in general.

(2) Introduce new courses, through the regular channels, that are more relevant to the native student's education. For example, upon the recommendation of the IMPACTE Curriculum Committee the following courses have been recommended and approved for IMPACTE students in particular and students of the university in general.

Introduction to Teaching	3 ch
Community Recreation	3 ch
Community Development	4 ch
Introduction to Cree	6 ch
Introduction to Saulteaux	6 ch
Structure of Cree and Saulteaux	3-3 ch
Teaching English as a Second Language	3 ch

(3) Introduce the students to more meaningful school experience through an interplay of classroom practice and theory.

(4) Introduce the student to an internship period that will lead him to spend more time in a speciality with professional people while at the same time he takes courses. For example, students of IMPACTE, once they have fulfilled the requirements of certification, an internship in counselling, library science, recreation, physical education, special education, or pre-school education could be arranged in order to acquire the additional competencies required in the field.

(5) Become involved in community developments during the whole year wherever possible.

(6) The flexibility of offering and delivering courses in innovative ways such as experiential approach, project approach or through various media.

(7) Attempts to evaluate students in innovative ways, not necessarily on the "written work", but in some other way that could do justice to the student's idiosyncratic way of learning and the course itself.

(8) Support Services -- such as counselling, tutoring, that could help the student to proceed with his work.

(9) A flexible schedule that could allow the students to start and end any course if possible at any time within the terms of the project.

(10) Provide an opportunity to the students to listen to special visiting lecturers such as Chief Dan George, Ernest Tootoosis, Dr. Ahab Spence, Mrs. Daphne Beavon, Jocelyn Bruyere, Rev. Adam Cuthand, Joe Keeper, Verna Kirkness, Chief Gordon Lathlin, Stanley McKay, George Munroe, Johnny Yesno and others.

The project itself is a complex one. Its needs and concerns go beyond the simple classroom courses that the mature students have or any other project in the university. The levels that the project operates could be considered as four inseparable levels:

1. The needs of the students: Academic/emotional; financial; family; social; or cultural; or any other aspect that may affect his performance in the project. In order to meet these needs the project provides the following:

(1) Intensive individual counselling
(2) Family counselling
(3) Tutoring
(4) Study Skills
(5) Classes that accommodate the students' style of learning and flexible timetable.

2. The needs of the schools, superintendents, principals, supervising teachers. The project provides special workshops in Human Relations, interncultural education and Techniques of Supervision where problems in supervision are discussed as well as orienting the teachers in new tasks such as how to supervise a native student.

The Project offers credit courses in supervision for supervising teachers of IMPACTE. The expenses for the courses are absorbed by the project.

Conferences in intercultural education with visiting

lecturers from across the country are provided by the student, ie. Mr. McCue, Trent University, Mr. Adam Cuthand, Miss Verna Kirkness and others.

3. The academic community: Need for new courses to go through the regular channels for approval. Need for approaching the existing courses in some innovative way in their delivery. Innovative ways of evaluating students. Keep the academic community informed of the direction of the project. Provide an opportunity to the various departments to become involved in adapting and delivering courses with an emphasis on the needs of the consumer.

4. The various institutions: Funding agencies (Federal, Provincial); Native organizations (Manitoba Indian Brotherhood and Manitoba Metis Federation); Certification Board, Certification Branch of the Department of Education; the Manitoba Teachers' Society and others.

The above is but a brief description of the operation of the project. Please do not hesitate to inquire further if there are any questions.

ORGANIZATION

The following structural organization is provided for the IMPACTE project:

1. IMPACTE Steering Committee: This committee is composed of the Superintendents of the participating centres, the Manitoba Indian Brotherhood, the Manitoba Metis Federation, the Manitoba Teachers' Society, the Department of Youth and Education, the Department of Indian Affairs and Northern Development, the Faculty of Education and students. Its purpose is that of communication between the various centres in which students exist, and discuss concerns and problems that students may have in the various centres. In addition, the Steering Committee serves an advisory board to IMPACTE drawing the general guidelines for the program.

2. Students Affairs Committee: The purpose of the Student Affairs Committee is to provide a student input in the program, with reference to their problems and their needs at the various centres in terms of improving the project in all its aspects.

3. IMPACTE Curriculum Committee: is composed of Faculty members of the IMPACTE project, the Manitoba Metis Federation, the Manitoba Indian Brotherhood, and students. Its main function is to provide courses that are relevant to the IMPACTE students for their certification as elementary school teachers and at the same time meet the cultural needs of the students by introducing new courses (such as the Structure of Cree and Saulteaux) or bring necessary emphasis to the courses.

UNIVERSITY OF CALGARY

The University of Calgary's presentation was given by Vivan Ayoungman.

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THE UNIVERSITY OF CALGARY

INDIAN STUDENTS' UNIVERSITY PROGRAMME

I.S.U.P.

EVALUATION REPORT

1972-3

INTRODUCTION

Early in 1972 a plan was developed in collaboration with Mr. W.C. Thomas and Mr. E. Dosdall of the Department of Indian Affairs whereby the University of Calgary was to receive up to 50 non-matriculated Indian students in September 1972. Demand for such a program had been expressed especially strongly by Indian people of the St. Paul area, notably those involved with Blue Quills, the first Indian controlled school in Alberta.

The Steering Committee: Preliminary meetings were held with a widely representative group of Indian people of the Province of Alberta and from this group evolved the Steering Committee which now plays a major role in policy formation and in communication in all matters related to the program. During the course of the year, five students were elected to membership of the Steering Committee and helped to overcome some initial suspicion of the work of the Committee among the student group. Special purpose subcommittees for such tasks as interviewing of students for selection for 1973-4, hiring of staff for 1973-4 and development of curriculum have been appointed by the Steering Committee and report to it.

It may eventually be desirable to draft a constitution to formalize and provide for the continuity and representativeness of the Steering Committee, but to date its flexibility and evolutionary character would appear to be part of its strength.

Emphasis on Teacher Education: A policy decision at the Indian Affairs' level determined that at least the first phase of the program would concentrate on teacher education in an attempt to begin meeting the growing demand for Indian teachers.

To date, through the regular program, the University of Calgary has graduated only one teacher of Indian ancestry, but there are 40+ schools in Alberta with substantial Indian enrolment and all, therefore, in need of Indian staff.

Characteristics of I.S.U.P.: The program for 1972-3, developed in consultation with the Steering Committee, had the following characteristics:

(i) All students but one were admitted to the Faculty of Education.

(ii) Students were fully supported according to the standard procedures of the Department of Indian Affairs and Northern Development.

(iii) To the extent that it could be accomplished, Indian people staffed the program and Indian people determined policy in all matters outside the normal function of University government. Indian people, including students, formulated recommendations to the appropriate units of the University - e.g. on proposed new courses.

(iv) Students took the standard courses of the University of Calgary but were directed in their second term toward the one course of the University which is specifically concerned with the Indian situation, Anthropology 313.

(v) A support service was provided for students and included a staff of tutors and a predominantly Indian counselling service.

(vi) Students were introduced to the range of facilities of the University of Calgary during a two week orientation period but, in addition, had provided for them a common room where they could expect to be able to converse with their own people and in their own language and where they would find counsellors available in the adjacent office.

(vii) All students in I.S.U.P. were non-matriculated but, if recommended for admission following testing and interviews, were admitted if 21 years old, that is two years below the normal requirements for mature matriculation at the University of Calgary.

(viii) To ensure a manageable work load, students were limited to three courses in Term I but in Term II could enroll in further courses if progress warranted it.

(ix) Evaluation was accepted as essential, especially in the first developmental year of the program and occurred both through participant observation and through use of assessment measures. Evaluation was intended to be formative and short-term as well as summative and long-term.

A combination of ad hoc selection procedures at both the local and university levels resulted in the admission of 41 students, 40 in Education and 1 in Social Welfare.

Students: It is expected that up to 30 of these students will return for the second year of the program. Grades for all I.S.U.P. students are analyzed. It is to be noted that the grades of 14 of the 30 returning students must improve if these students are to continue in the university after May 1974.

It might be noted also, in passing, that about 20 new teachers will be admitted to first year for 1973-4 and the matriculated Indian students, about a dozen in number who have entered the University as individuals outside the program, will also be admitted to the services in the program in 1973-4. Thus, the total I.S.U.P. membership for 1973-4 will be about 65 students, of whom about 50 are training as teachers. Once a non-matriculated I.S.U.P. student has successfully passed five courses and has had the matriculation requirement waived he will usually be free to transfer from Education to other programs. Some slight shift in numbers can, therefore, be anticipated in the third year of the program.

Three students admitted to the program were without Treaty status and in the second term no Indian Affairs funds were available to these students.

Non-Status Students: The Save the Children Fund has provided generous emergency support for them in 1973-4 and representations have been made to the Student Finance Board of the Department of Advanced Education for future support. There is some hope of action in this quarter. The Steering Committee is insistant that non-status students should continue in the program.

Evaluation Difficulties: It was determined in the planning stages to undertake extensive evaluation of many aspects of I.S.U.P. in 1972-3 to guide policy formation in future years. Unfortunately participants in a new program for entry into a strange new world such as a university are subject to many

tensions and many fears whether they are staff or students. Quite early it seemed that the fear of evaluation on the part of both Indian staff and Indian students, despite all precautionary moves, might impede the achievement of the objectives of the program. It was decided, therefore, that whenever evaluation became an issue with students or staff the program would take precedence and troublesome types of evaluation would be avoided.

Counsellors: We do not have available to report a tabulation of the types of counselling problems encountered. We, therefore, have only the subjective judgments of the staff on the special types of counselling skills required of counsellors. However, the program has been fortunate to date in its university milieu and certain members of the University's professional counselling staff appear to have established admirable rapport with the Indian students and are placing at their disposal the full, normal range of counselling skills in handling depression, alcoholism, marriage breakdown, and so on. If this apparently excellent relationship can be maintained it would seem both unnecessary and undesirable to hire specialist professional counsellors for the program. Thus, the information originally sought in the evaluation program may not be immediately necessary. Certainly it is not available as yet.

On the other hand it appears vital to maintain the staff of Indian counsellors to handle directly the myriad of lesser problems and to serve often as first contacts in the many serious personal problems encountered by the Indian students in the difficult adjustment to study in an urban university.

Tutoring System: All tutors were non-Indian and as university graduates were much more attuned to evaluation procedures. They reported frequently as requested. Unfortunately, in the majority of cases they were unable to overcome the Indian students' resistance to attendance at tutoring sessions. During the summer session, at a meeting called early in the winter term, and by letter, the students were informed of the tutoring expectations, but only a few attended regularly and worked hard with their tutors;

a few absented themselves completely and the majority used the tutorial system so infrequently as to gain little value from it. On the other hand the analysis of grades shows a high correlation between success and use of the tutors. The 1972-3 tutoring system must, therefore, be reorganized but not abandoned. A new approach has been developed already and will be implemented with the new intake of students through a six week on-campus orientation and study program in July and August, 1973. During the following winter term two tutors, already known for the excellence of their rapport with Indian students, and recommended by the students themselves, will maintain a continuous availability approach and avoid the scheduled appointment system rejected by most students in 1972-3. A small fund has been reserved for hiring specialist tutors as the need is identified by the students themselves. During 1973-4 consideration will be given to the recommendation that successful Indian students be added to the tutoring staff. The new tutoring system will be monitored and reported in a subsequent evaluation.

Participant Observer: The employment of an experienced educational psychologist as participant observer and evaluation assistant, rather than the graduate students originally provided for in the budget, proved invaluable in maintaining relationships in the first, difficult and emotion-charged year of the program. In addition, Mr. Ross, participant observer, prepared three reports. Any beginning program for Indian students would be well advised to have available such a full-time professional facilitator. It is hoped that his work has been so well done in the first year that the program can sustain itself without him in subsequent years.

Curriculum: I.S.U.P. students take the required courses at the University of Calgary and no distinction is made in course evaluation between Indian and other students. At the request of the Steering Committee and with the support of the Association Dean (Curriculum) of the Faculty of Education who served as Administrative Officer of I.S.U.P., a curriculum committee was

established to make recommendations on the special curriculum needs of Indian students who will become teachers of Indian children. Students are strongly represented in the sub-committee and, in fact, the newly-appointed chairman for 1973-4 is a student.

The first concrete achievement of this committee has been to convince the Department of History that from January 1974 it should offer a course on the history of the Canadian Indian.

The required and optional courses of the standard B.Ed. degree program make it possible for students at the University of Calgary to acquire both an Alberta teaching certificate and a special competence in an area such as the teaching of Indian children. There remains, however, the problem of the development of courses which have a demonstrated utility in the education of the differing groups of Indian children. Because so little is known in this area it is agreed that a sound teacher education program for Indian students intending to teach Indian children must have at least a triple continuing focus:

(i) assistance to the Indian student in acquiring the courses which qualify him for the Alberta teacher's certificate

(ii) assistance to the Indian student in studying courses of special relevance to his own situation as an Indian

(iii) development and testing of classroom programs and procedures appropriate for Indian children in widely differing cultural situations.

Research and Development Proposal: A substantial research and development budget was, therefore, requested for 1973-4 in the proposal for second year funding submitted in December 1972. It has not yet been possible for Indian Affairs to confirm the availability of such funds and a substantial program for 1973-4 cannot, therefore, be planned at this late stage. A more modest proposal has, however, been discussed with the Calgary office of the Department of Indian Affairs and it is agreed that valuable outcomes might be expected from the development of a group of faculty and graduate students whose studies might be oriented to

research and development of curriculum and procedures for Indian education, It is anticipated that either as tutors or other assistants, at least four graduate students will be supported by I.S.U.P. in 1973-74. It should be one of the charges to such a faculty/graduate student group that it make recommendations to the Steering Committee for appropriate funding in subsequent years.

Student Teaching: Some I.S.U.P. students will enter student teaching in 1974-5. The curriculum sub-committee should, therefore, undertake consultations which will assist it to consider the student teaching needs of the Indian student teacher who must learn to operate within the public school system but must also, if he is to fulfill his role in improvement of the education of Indian children, learn ways of working with Indian children which will be especially appropriate for them. The standard student teaching experience, already subject to massive criticism, may prove even less suitable to Indian than white student teachers.

University Milieu: In the consideration of a program of this kind, the question of the suitability of the university milieu is raised.

No attempt was made to secure special treatment for Indian students in ordinary courses at the University of Calgary, and no separate classes of Indian students were requested. Nevertheless, the teaching staff of the university responded with an obvious concern and sense of responsibility for this new group of students with special problems and a number of such problems were discussed by University faculty with tutors, counsellors and administrators. A number of concessions not, it is assumed, in standards but in timing of assignments, tests and re-tests materially assisted a number of students.

The extensive and apparently highly valued assistance of the University counselling staff has already been noted. The Library (with a small donation from I.S.U.P.) has proceeded with

the development of an Indian collection; the Materials Centre of the Department of Curriculum and Instruction has begun (also with very modest assistance from the program) to build an Indian curriculum materials collection; the Department of Anthropology has arranged a specially scheduled half course in anthropology as part of the orientation program for the summer of 1973; the Division of Continuing Education has administered the orientation program; the office of the Registrar handled the package of 41 late registrations; the Faculty of Education vacated space for tutors, counsellors and the Indian student common room and allocated a substantial amount of time to the administration of the program.

It is a pleasure to place such assistance on record.

The coordinator reports that no situation within the university in 1972-3 was reported by I.S.U.P. students as racial discrimination. This, unfortunately, was not the case in the wider community.

Nevertheless, despite the concern and assistance of the faculty and the administrative units, more contact with faculty is desired by I.S.U.P. students. The university has continued to be felt as an alien environment by at least some students. These students seem to hold a double position: on the one hand they wish to be treated in all ways identically with other students of the university and thus resent the special limitation in the number of courses and the expectation of attendance at tutoring sessions; on the other hand they are deeply troubled that they seem forced into the mould of the white man's culture. Very important issues are involved here and should be pursued by the Steering Committee in 1973-4 and in subsequent years, especially through the curriculum sub-committee. As indicated earlier, this committee has already made a proposal acceptable to the Head of the Department of History that there be offered a course on the Indian in the history of Western Canada. However, no such single move can be expected on its own to resolve the difficult

issues involved in the development of the place of the Indian in Canadian universities.

The Indian Community: Throughout the literature and in many consultations with experts and in discussions with students there is a recurring theme, the importance of the community and especially of the elders in a student's success in school and university and in his subsequent career on the reserves or elsewhere. It should be a charge to both the curriculum sub-committee and the research group to develop projects and studies designed to work with rather than against the community situation of the reserves.

Drop-Outs: The "no failure" proposal of the original preliminary plan for 1972-3 has not been implemented and some further attention should be given to this matter by the Steering Committee which as yet has not gone beyond a strong recommendation to the Department of Indian Affairs that alternative employment be arranged where necessary for the 11 students who will not be continuing in September, 1973.

Distribution of Students: The Steering Committee has worked deliberately toward geographic representativeness and has, in large measure, accomplished this for its own membership. On the other hand, student participation in I.S.U.P. is by no means proportionate to the distribution of the Indian population throughout Alberta. I.S.U.P. is the only teacher education program in Alberta for Indian students but draws most of its students from north of Edmonton. It is not yet beginning to meet the needs of the southern Indian schools, nor has training for other professions than teaching yet begun except for one student in Social Welfare and the very small number of Indian students who have matriculated and entered the university outside the program. The whole matter of employment demand for Indians in the professions should be the subject of investigation and planning by the Steering Committee in 1973-74.

....78

No report of I.S.U.P. 1972-73 would be complete without a tribute on the one hand to the friendly cooperativeness of so many Indian students and on the other hand to the leadership of the Indian members of the staff and of the Steering Committee. It is noteworthy phenomena that for the most part this leadership comes from Indian women who seem, in the organization of education, to have found new and significant roles.

SUMMARY OF RECOMMENDATIONS

In view of the apparent retention rate of 73% from the first to the second years of the program, I.S.U.P. should be continued in essentially the same form. Some modifications do, however, appear warranted:

1. As recommended in the literature and by participant observers -
   a) the present element of Indian control should be fostered and developed and,
   b) the hiring of Indian counsellors should be continued and, as soon as possible, be supplemented by the hiring of Indian tutors.
2. The orientation period of two weeks should be replaced by a six-week orientation period in summer school and should include -
   a) the study of a university course for credit
   b) a studies skills program associated with the credit course and conducted by University of Calgary counsellors and I.S.U.P. tutors appointed for the forthcoming winter term.
3. The orientation period should be used to assist each student to make a more informed assessment of his own tastes and potential and a final determination of whether he wishes to register for the year 1973-74. The student should be counselled as to whether he should undertake three, four or five courses in his first year but the final decision should be the student's. A new university non-credit course in composition (English 101) should be recommended to all first year students who are assessed in the orientation period as likely to benefit from it.

4. A handbook for students should be developed in consultation with last year's students and should provide students with both "survival hints" and details of regulations.

5. The Steering Committee should:

a) spend time becoming acquainted with students in the orientation program

b) continue the practice of including student representatives as members.

6. All matriculated Indian students wishing to enter the University of Calgary should be welcomed to the facilities and support services of I.S.U.P.

7. Funds should be placed at the disposal of the curriculum development work of the Steering Committee for the following purposes:

(i) support of the investigations of curriculum committee members, e.g. by funding of visits to Indian schools with experimental programs

(ii) building of a collection of curriculum materials already in use in schools for indigenous peoples

(iii) purchase of research studies related to the curriculum of Indian children

(iv) support of innovatory courses in their first year or two (i.e. until they are fundable by the regular university budget)

(v) development and support of a continuing curriculum research and development group consisting of selected faculty and graduate students of the University of Calgary with special attention to the future recruitment of Indian members of the team

(vi) support of approved research and development projects in schools with Indian pupils

8. A survey should be conducted to provide evidence for planning programs for appropriate numbers of Indian students in the various professional schools of the University of Calgary.

(9) Action should be taken to recruit students from those regions under-represented in the present student body.

(10) Efforts should be maintained to secure adequate financial support for students of Indian ancestry but without Treaty status.

11. Consideration should be given to the appointment of a full-time coordinator of the program and roles and responsibilities of the coordinator, tutors, counsellors and administrators should be more clearly defined in the light of the experience of the first year of operation.

SUMMARY

1. The program began August, 1972.
2. Students numbered 40 in Education and 1 in Social Welfare.
3. All students were non-matriculated but supported by summer orientation course by tutoring and by counselling programs.
4. The program is that of the University as a whole; the first new course, "The History of the Indian in Western Canada" begins in January.
5. Holding power -- thirty (30) students entitled to return in September 1973, twenty (20) did so; two are in other university programs and several have indicated that they intend to return after a period of employment with Indian organizations.
6. Control of the program is exercised through normal university channels but with the advice of a Steering Committee, most members of which are Indian. The two full time counsellors are Indian and one is the coordinator.

   Indian identity is fostered through a common room for Indian students and guests.
7. In this second year there are twelve (12) new first year students who completed a six week orientation during the summer.
8. About twenty (20) matriculated students in various years are entitled to use the facilities of the program this year.
9. At the request of the two Reserves, teacher education programs have been started on the Morley Reserve (20 students) and Blackfoot Reserve (25 students). While these new programs are not part of I.S.U.P. they appear in themselves to be very significant with a remarkably high level of student success.

UNIVERSITÉ du QUÉBEC à CHICOUTIMI

The presentation from the Université du Québec à Chicoutimi was given by Jeannine LaPierre.

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PROJECT FOR THE TRAINING OF NATIVE TEACHERS

UNIVERSITE du QUEBEC a CHICOUTIMI

The education of native people throughout the country - and this does not exclude the Province of Quebec - is presently the profound concern of Indian parents, Indian provincial organizations, school administrators, teachers, civil servants and clergymen. Everybody is appalled at the results of the present educational system and programs: identity crisis, a school drop out rate four times the national average and a very high rate of unemployment or underemployment, etc.

Basic and drastic changes have been proposed in 1971 by the Standing Committee on Indian Affairs and after being discussed by the different Indian provincial organizations, have been included, incorporated in the National Indian Brotherhood policy paper on "Indian Control of Indian Education" published last December. The minister gave official recognition to the document, approving its proposals and committing the Department to implementing them. "The school must be transformed to meet the needs of Indian and Inuit people, it must be made relevant to the child, to his community, to his environment and the future that lies ahead of him" (Walter Currie #28, May 29, 1969). If this gradual adaptation and amerindianization of the schools is ever to be achieved, it is basic and urgent that programs be designed for the training or retraining of the main agents of this transformation, namely the teachers.

Two years ago, even before the publication of the National Indian Brotherhood educational policy, the awareness of the shortcomings of the present system and evident necessity of putting first things first prompted the Commission Scolaire du Nouveau-Québec, the provincial Department of Education, the

Department of Indian Affairs to ask the University of Quebec in Chicoutimi to develop adapted programs for

a. the training and certification of Indian and Inuit teachers

b. a special training in cross-cultural education for already certified non-native teachers involved, at the elementary levels, in Indian and Inuit education.

These programs, we believed, should offer the native and non-native students the opportunity to acquire:

a. an academic background on Indian and Inuit culture and language

b. pertinent professional information to teach in these areas

c. a certification that will give status to Indian and Inuit in the classroom.

This would be the first step towards the ultimate realization of one objective intended by the N.I.B. in its policy paper: that is, amerindianization of schools. What the University is concerned with now is to qualify teachers for certification.

To grant a certificate, the university is bound to certain internal norms established by the Conseil des Universités. Moreover, if this certificate is to lead to a teaching permit, then the provincial regulations set forth by the Department of Education are to be taken into account. The deputy minister of education has already committed herself in issuing a teaching permit to those native students obtaining a University certificate only if the programs leading to this certificate are conformed to the provincial regulations for the training of teachers, that is, a block of ten courses in psycho-pedagogy. The program being developed should meet these requirements if certification is ever to be achieved.

What are the university requirements with regards to the admission and selection of candidates? Any native student, twenty-three years of age is admitted into the program whatever his former schooling is. Preference is given to those already

teaching or those who are or will be selected by the Band Council as proper candidates for the program. Up to now the candidates for this certificate are or will be recruited in the following groups:

- Native teachers who speak the language and teach in schools where Indian and Inuit language is used as first language in teaching. They teach their language and in their language (as in James Bay).
- Native teachers who speak the language and teach it in schools where Indian language is taught as a second language. They teach their language and may also teach courses on Indian culture and history (as in Caughnawaga)
- Native teachers who do not speak Indian language but who may want to teach courses on Indian history and Indian culture (as in Winneway and Amos).

The project being developed is still in its embryonic stage but should be presented to the Study Committee of the University by mid-December for final approval. Up to now, it looks something like this:

Université du Québec à Chicoutimi
930 est, rue Jacques Cartier, Chicoutimi, Québec
Téléphone: (418) 545-5354

PROJECT

TEACHING CERTIFICATE

FOR

NATIVE PEOPLE

WHO SPEAK THEIR LANGUAGE

- Teaching Amerindian Language I
- Teaching Amerindian Language II
- Teaching Amerindian Language III
- Laboratory course in teaching (I)
- Laboratory course in teaching (II)
- Laboratory course in teaching (III)

WHO DO NOT SPEAK THEIR LANGUAGE

- Linguistics applied to the teaching of a second language
- Teaching french as a second language

or

- Teaching english as a second language
- Laboratory course in teaching (I)
- Laboratory course in teaching (II)

Policies. Structures of Educational systems in Quebec

Curriculum development

ELECTIVES

- Introduction to Pedagogy
- Methods of documentation in Education
- Psychology of learning
- Pedagogy of communication and use of modern media

- Teaching arts
- Teaching music
- Teaching local and communities studies

BEST COPY AVAILABLE

This 30-credit program could be expanded upon, after the basic requirements for certification are insured and certification is granted; it could lead after 20 more courses to a Bachelor degree in Amerindian Education. The special Teaching Permit is a temporary remedial to an urgent situation. Younger students who will have completed the CEGEP level will be admitted into the Bachelor's degree program.

PROJECT FOR THE TRAINING OF
NON-NATIVE TEACHERS

Université du Québec à Chicoutimi

Parallel to this program is a second one that is being developed by the University of Quebec in Chicoutimi for non-native teachers who already have a teaching permit, and who are interested in improving their understanding of the Indian mentality, history, culture, etc....so as to cope with the problems they are daily facing in Indian or Inuit classrooms and contribute a better input for the implementation of the amerindianization of the schools.

The courses are being developed according to the expressed needs of the non-native teachers who want to become more knowledgeable in whatever concerns Amerindian culture and Amerindian language. These areas of interest are:

- Amerindian Anthropology
- Social Psychology
- Amerindian system of values
- Indian and Inuit history
- Indian Contribution to North American civilization
- Basic Structures of Amerindian language (courses will be diversified according to the different linguistic groups)
- Teaching English or French as a second language.

For those who would like to specialize in teaching English or French as a second language to the Indian child, there is a corpus of ten courses designed to meet this need. A certificate diploma will be granted to the students after the completion of 10 courses of either specialized language courses or more general cultural courses.

Even if it does not strictly fit in the framework of this conference on Teacher Education for Native People, I want to

briefly mention here - because of its implications for amerindianization of the schools - a third program being developed at the U.Q.A.C.

It is a ten-course program to train techno-linguists, or language specialists who are to become the resource persons of a district on all linguistic matters.

It is set for Indians and Inuit not under 23 years old, competent in their respective language and culture, who have the potential and desire to specialize and work in this field.

It will lead after the 10-core courses to a certificate in linguistics and after 20 more courses to a specialized bachelor degree.

We are very fortunate to have at the UQAC an outstanding team of linguists to develop the linguistic parts of our different training programs for native and non-native teachers.

Thank you very much for your invitation to participate in this conference. It surely gave us the possibility of sharing ideas in a field of common concern.

NORTHWEST TERRITORIES

The Northwest Territories presentation was given by Brian Lewis.

Further contact may be established with:

Brian Lewis, Director
Teacher Education
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Yellowknife, N.W.T.

or

Norm McPherson
Director of Education
Government of the Northwest Territories
Yellowknife, N.W.T.

NORTHWEST TERRITORIES
TEACHER EDUCATION PROGRAM

Introduction

The Teacher Education Program was the first attempt by the Northwest Territories Government to provide within the Territories university training leading to professional certification. This training was provided through one year residence at Fort Smith, a semester at the University of Alberta and a semester of field experience in schools in the Northwest Territories. Originally the program was initiated in Yellowknife on an experimental basis in 1968. It was moved to Fort Smith in 1970. After a careful review of the program and consultation with the University of Alberta it was decided to redesign the Teacher Education Program to more precisely meet the needs of the Territorial system of education.

As of September, 1973, northern people are being offered a Teacher Education Program entirely within the Northwest Territories. The Program will lead to a Northwest Territories Teaching Certificate and employment in the Territorial education system. The Program will not provide for gradual entry into a Bachelor of Education degree at the University of Alberta or any other university in the south, though some students may wish to pursue that possibility independently.

Objectives of the Program

1. To provide northern students with the opportunity of entering the teaching profession in the N.W.T.
2. To provide northern children with teachers specially trained to meet their needs.
3. To provide a career ladder whereby classroom assistants of demonstrated ability can enter the teaching profession.
4. To demonstrate to native people that education is not something imposed from outside their own culture.

5. To bring the specific cultural and linguistic knowledge of northern students into northern classrooms.
6. To provide for such students a Teacher Education Program specially designed for the needs of schools in the N.W.T.

Selection Criteria

1. Northern resident or northern place of birth.
2. Fluency in English and a northern native language.
3. Interest in teaching in the Northwest Territories.
4. Grade 10 or equivalent or successful work as a classroom assistant.

Administrative Organization

The Teacher Education Program is administered by the Chief of Continuing and Special Education of the Department of Education. It is one of three programs at Fort Smith which will form the basis of a territorial college. Whereas the School of Dental Therapy is staffed by faculty from the University of Toronto, the Teacher Education Program has its own faculty employed by the Department of Education, but depends on universities in the south for consultants in the internship program, faculty for teaching courses and assistance in planning and initiating courses.

At present the staff of the Teacher Education Program consists of three full-time instructors, a number of part-time instructors and a typist. It is planned that further part-time instructors will be added as more course work is offered.

Policy for the program is recommended by an Advisory Board which consists of representatives of the student body (2), the Northwest Territories Teachers Association (2), and the Department of Education.

Program

The Teacher Education Program offers two years of training involving two semesters of coursework, two semesters of practice teaching, and the equivalent of two semesters of individual study and project work. Most of the program, that

is the practice teaching and project work, will be done in the home community or in a settlement close to the home community.

Coursework

Coursework will be offered in two locations, Fort Smith and Chesterfield Inlet. At the moment only the first year course will be offered at Chesterfield Inlet and will primarily serve the student from the Eastern Arctic as a staging point before coming to Fort Smith. In some cases students will be allowed a choice of location especially those from the Central Arctic. The courses in both locations will last from September until Christmas and will be organized as follows.

The focus during the first year will be on the five skill areas:

1. Mathematics
2. Communication
3. Art
4. Music
5. Physical Education

The content of the actual curriculum of the elementary school will be covered in these areas during the first semester. The basic text will be the Red Book, the N.W.T. Elementary School Curriculum.

Following the twelve week course students will return to their home communities to do their practice teaching. This will last from January to April. During the first year's teaching practice the emphasis will be on lesson giving in the skill areas of mathematics, language arts, music and physical education. Only in the second year will the student be expected to handle a total integrated pupil centred, activity-oriented program. It should be emphasized, however, that the approach taken at both Chesterfield and Smith even during the first year of the program will be an integrated package stressing learning rather than teaching, the student rather than the instructor, and on centres of interest rather than subjects in the curriculum. Thus during the first period of internship January-April, it is expected that the student will assist the teacher in instruction

related tasks in her classroom but that each day the student will be required to give a lesson.

Internship

During the internship the student is expected to observe for the first month. During this month the student will familiarize himself with the children, the curriculum and the cooperating teacher. He will assist the teacher with individual pupils, class projects and provide assistance where required in instruction-related tasks. At this stage, the intern does no formal teaching with a total class or with groups. Students will be required to keep a log of what they do during this month and will assist the cooperating teacher as required.

During February the intern will teach one formal lesson per day in a skill area (i.e. mathematics, language arts, etc.) to a group and continue to assist in the classroom as required.

During March and April, the intern will teach two lessons a day one of which, in art, music or physical education, should be to the whole class.

It should be noted these are minimum requirements for the intern to obtain credit. Should the teacher and the TEP teacher consultant deem it appropriate individual students can be assigned heavier instructional responsibilities.

Requirements

Each student will provide the following to assist in evaluation.

JANUARY - A carefully kept log or diary of tasks they have performed in the classroom. They should include any problems or interesting issues they have encountered since beginning the internship.

FEBRUARY-APRIL - During this period the intern will provide the teacher with a detailed plan of the lesson(s) he will give.

These lessons will be kept in a separate Day Book which will be submitted to assist in evaluation.

MAY -JUNE - During the period the student will work on a previously agreed upon project to be submitted by July 15. A list of acceptable projects will be compiled during the first semester.

Successful completion of the internship including submission of both day plan and project assignment is necessary before a student can continue to the second year of the program.

FORMAT FOR LESSON GIVING:
1. Objectives
2. Materials required
3. Methods used
4. Results
5. Conclusions

Note: re 4 and 5. It is expected the student will evaluate the results of his teaching and write a self-evaluation on each lesson. The cooperating teacher will initial and add comments to each lesson as required.

LEVEL 1. January

Observation
Participation
Log from student for the month
Evaluation sheet from cooperating teacher

LEVEL 2. February

1 lesson to group per day
Evaluation sheet from
a. cooperating teacher
b. teacher consultant or superintendent

LEVEL 3. March - April

2 lessons to group or class per day
Evaluation sheet from
a. cooperating teacher and principal
b. TEP consultant
c. outside evaluator

LEVEL 4. Submission: (1) day book
(2) project
by July 15.

Completion of the Program

What happens if an applicant successfully completes the program?

After the two years are completed the student will qualify for a Northwest Territories Teaching Certificate and can consider a teaching position in the Northwest Territories.

Student Teaching

Student teaching is an important part of teacher preparation. The Teacher Education Program internship is unique in that it has two six-month periods of practice teaching. It provides the student with experience at many different levels and with a number of teachers. The student, although under the supervision of cooperating teachers, principals and external evaluators, has similar duties and privileges to other members of staff.

Residence Accommodation

The residence referred to as "Teachers College" consists of a modern two-storey concrete and brick building. It has 22 double rooms and houses students for the Teacher Education Program and the School of Dental Therapy. There is a TV room and a reading room. In the basement are laundry facilities and a small storeroom. The residence is directed by a residence director who lives in the building.

Allowances

Students during the residential year at Fort Smith or Chesterfield Inlet are paid grants to cover the cost of room and board and incidental expenses. Travel to and from settlements, internship schools, and Fort Smith and Chesterfield Inlet is also paid by the Department.

The grant during residence is $9.40 for every day of training for a single person. Thus in a month of 21 teaching days a student would be paid $197.40, if he attends classes on each of the days. For students with dependents, however, the allowances would be increased according to the following scale.

Single	$47.00 a week
1 Dependent	62.00 a week
2 Dependents	72.00 a week

3 Dependents	$82.00 a week
4 or more	$88.00 a week

From the allowance the student is expected to pay his own rent and board. In the case of single students though, accommodation and meals are supplied at a cost of $112.00 a month. Suites are sometimes available for married students.

UNIVERSITY OF SASKATCHEWAN

The University of Saskatchewan's presentation on I.T.E.P. was given by Myrtle Aldous, Don Barnett and Cecil King.

For further information, please contact:

Cecil King, Director
Indian Teacher Education Program
College of Education
University of Saskatchewan
Saskatoon, Sask.

TEN PRINCIPLES UNDERLYING A TEACHER EDUCATION PROGRAM FOR NATIVE PEOPLE*

Don C. Barnett
Myrtle Aldous

Native people of Saskatchewan have been instrumental in the development of an innovative teacher education program designed to train Indian and Metis to become teachers. The program is called ITEP -- Indian Teacher Education Program. ITEP is the result of joint planning on the part of the Indian Cultural College of the Federation of Saskatchewan Indians, the provincial Board of Teacher Education, the Saskatchewan Department of Education, the Saskatchewan School Trustees' Association, the Saskatchewan Teachers' Federation, the Federal Department of Indian Affairs and Northern Development, and the University of Saskatchewan in Saskatoon.

The program is based on an equal but parallel model for teacher education to the "regular" teacher education model at the University of Saskatchewan. The ITEP model, which has the potential to offer innovative alternatives to the teacher education program currently in operation, is based on ten principles.

1. Indian Involvement

Involvement by native people is a basic principle of the Indian Teacher Education Program. It was conceived by Indian people, the training model was developed by Indian people and the Director of the program is Cecil King, an Ojibwa Indian from Ontario.

Student applications are screened and interviews are conducted by a panel consisting of Indian representatives from the College of Education and the Cultural College of the Federation of Saskatchewan Indians. The Cultural College funds part of the program and are involved in all aspects of it.

2. Orientation Principle

The Indian Teacher Education Program students spend the first semester in orientation. This semester is spent orienting the students to urban life as well as to the university. Students are acquainted with the university facilities, i.e. library, recreation facilities, social facilities. During this period, skills in reading, mathematics and study habits are upgraded to meet all admission standards and to prepare for regular university work as well.

3. Equal Certification

Equal certification is another fundamental principle of ITEP. The students take the same courses as other College of Education undergarduates. These courses include: English, Physical Education, Psychology, Anthropology, Introduction to Education, Educational Foundations, Educational Psychology and the numerous teaching methods classes. Graduates of this program will receive a Standard A teaching certificate which will enable them to teach in any elementary school in Saskatchewan.

4. Continuous Field Experiences

Continuous field experiences have been built into the program. Students begin student teaching mid-way through their first semester. Each semester includes six weeks of student teaching. It is proposed that students experience a wide variety of classroom situations in all Indian schools, integrated schools and all white schools.

During a semester, students are in the classroom for three weeks, return to campus for a two week seminar, and then return to the classroom for the remaining three weeks of the semester. ITEP includes a greater emphasis on actual teaching experiences throughout the program than the majority of "regular" teacher education programs in which student teaching experiences are usually limited to six or ten weeks during the final year.

5. Coordination Between University Courses and Field Experiences

Efforts are made to decrease the gap between university experiences and actual teaching experiences. Prior to each student teaching experience, ITEP staff contact pre-identified cooperating teachers to discuss possibilities of relating what students are taking in their current university courses with what will be taught in classrooms where they will be teaching. Course instructors are encouraged to meet with teachers so joint planning can occur. When students are taking an English course at the university, arrangements are made for them to teach language in the schools for that semester. Similar arrangements are made in respect to the other subject areas when ITEP students take their various university teaching methods classes. Semesters are organized so that students spend six weeks on campus, three weeks in schools, two weeks on campus, three more weeks in schools, and the final week of the semester back on campus.

6. Cooperative Planning Among Course Instructors

Course instructors are identified a minimum of one semester early to allow time for class planning. With the knowledge that a number of instructors will be working with the same group over the two-year program, concern arose about the coordination and avoidance of overlap regarding subject matter presentations and assignments. There is need for some cooperative effort between the English class and the language arts methods class. Similarly, efforts are being made to coordinate activities by the Psychology Department and the Department of Educational Psychology. Some instructors of methods courses have expressed interest in a total team approach with their class offerings.

7. Relevant Course Content

Although course work is essentially similar to that of other teacher education programs, there are attempts to develop background knowledge and competencies for teaching through subject matter which is more relevant to native culture.

Examples of this are evidenced in the attention to Indian legends in the English course and the emphasis on North American Indian cultures in the Anthropology course. ITEP students are permitted to research and write on the present culture which exists on their home reservations to fulfill course requirements in Anthropology. Also, the Social Studies methods course focuses on teaching strategies for developing greater self-awareness, building self-concept, and analyzing values in the classroom.

8. Flexibility

The principle of flexibility is illustrated in the organization of courses and in the teaching assignments. Time tabling is not dependent upon the total College of Education schedule. Sequencing of courses, therefore, can be altered to better coincide with university department schedules and with the availability of various instructors. Daily time schedules are more easily altered because the ITEP class remains an intact group during the fall and spring semesters.

9. Tutorial Aspect

Tutoring services are available when students are taking academic courses. Individual tutoring provides guidance for students with their projects or written assignments. Students are paired for the purpose of reviewing lecture notes and reading assignments. Group sessions are held periodically to summarize and review key concepts from textbooks and reference materials.

10. Counselling Aspect

The final principle of the Indian Teacher Education Program is its emphasis on counselling. The counselling aspect of the program involves the idea of encouraging the students to become more aware of themselves and their relationships with other people, i.e. their peers, their families and school children. The counselling aspect involves individual counselling, couples counselling, family counselling and group counselling.

ITEP is the operationalization of ten principles designed to develop competent teachers of native ancestory. Expansion

of the Indian Teacher Education Program at the University of Saskatchewan in Saskatoon is anticipated, and tentative plans are being made to receive a second group of students in the 1973-74 academic year.

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* previously published in The Northian, Vol 9, No. 3, 1973.

RECRUITMENT OF CANDIDATES FOR THE INDIAN TEACHER EDUCATION PROGRAM

Initial solicitation for candidates begins with the liaison officers of the Indian Cultural College, Education Component, who are in the field and cover all reserves in the province. Furthermore, Indian Affairs Counsellors are located in five districts who disseminate information to potential candidates. Other organizations, like the Native Women's Organization, also play a role in recommending candidates for ITEP.

Actual recruitment and screening of applicants consists of three major steps. A candidate must successfully complete the previous step before being admitted to the next step in the recruitment procedure.

Solicitation of Written Materials

a) Applications are solicited. These are letters of reference from native people - e.g. Chief, School Committee chairman, band administrator, school personnel, former employers.

b) Transcripts are sent from the Department of Education.

c) A letter is received from each applicant. This is a resume as well as an indication of why they want to join ITEP.

d) Application for university entrance is completed.

Screening of Applications

a) This is done by numerical computation. Number weightings are assigned to variables such as age group, marital status, children, academic background, category, employment experience on or off reserves, work experience in education (teacher aide, school committee work, etc.), fluency in native language and experiences in summer courses/university training.

b) Scores are totalled.

c) Scores are placed on a bell (normal) curve. Extreme top and bottom scores are rejected. Candidates with top scores meet regular university admission and candidates with low scores are screened out with a letter of notification and statement specifying in which areas further upgrading is required for consideration the following year.

Personal Interview

This is an open interview conducted largely by native people representing the Indian Cultural College, ITEP personnel and the Indian and Northern Education Program at the university. General personality factors and verbal fluency in native language is considered during the interview.

COMPARISON WITH THE REGULAR UNIVERSITY PROGRAM

Components of the Teacher Training Program	Regular University Program	ITEP
University entrance requirements	1) regular academic admission requirements or 2) special admission	Same
Prerequisite to second year classes in Curriculum Studies	A Science, Social Science and Math. class all at least grade 12 level. Introductory college Math., Science and Social Science classes may substitute for grade 12 classes in these fields.	Same. A Social Science (Anthr.) will meet the prerequisite in this field. An upgrading program designed in conjunction with Curriculum Studies will meet the Math. and Science prereq. for entrance to methods courses in these fields.
End Product	Standard A Certificate enabling holders to teach elementary school throughout the province of Saskatchewan.	Same
Total Length of Program	Two years.	2½ yrs. The initial semester is an orientation to univ. and community. In addition, skills in reading, math. & study habits are upgraded to meet all admission standards and to prepare for regular university work.

Components of the Teacher Training Program	Regular University Program	ITEP
School Teaching Experience	1) 7 weeks of student teaching or 2) a final semester of full-time internship experience	Student Teaching/ Internship experience for 6 weeks in each semester. ITEP includes a greater emphasis on actual teaching experience throughout the length of the entire program.
Course Requirements	Intro. to Education English 102 One of Phys. Ed., Art, Music or Drama	Intro. to Education English 102 Phys. Ed.
Year 1	Two electives from Arts and Science	Psychology Anthropology
Year 2	Ed.Psych. Edfdt. Methods courses: Reading, Language Arts, Math., Science, Social Studies. Three ½ classes-education electives.	Ed. Psych. Edfdt. Methods courses: Reading, Lang. Arts, Math., Science, Soc. Studies. EdInd. 257, Art Ed., Phys. Ed. methods
Timing of Courses	Courses are spread out over an entire semester at an average of 3 hrs. per week on each course.	Courses are concentrated during 5 weeks on campus with follow-up related activities during student teaching time.

THE CENTER SATELLITE PROGRAM

University of South Dakota

Introduction

The Center Satellite Program is funded by the U.S. Office of Education under the Department of Health, Education and Welfare in Washington, D.C. Authorization to create this program was granted under Public Law 90-35, which is the Educational Professional Development Act of 1967.

The intention of this act was to give priority to those programs which prepare educational personnel to develop and train as a new kind of professional; one who is able, in every sense, to serve the student-client, as well as the system-client. In the past, emphasis has been placed upon adjusting the student to the school system, without considering that the school system could adjust to meet student and community needs. Therefore, the EPDA Pupil Personnel Services Programs encourage the creation of a new (not merely an additional) professional, more versatile than his colleagues and predecessors and one who is able to relate as effectively to the individual student as to the individual teacher and to groups of either students or teachers; one who can, at the same time, see the school system as a whole, while being concerned with the growth of the individual.

This new Pupil Personnel Services professional should be able to deal with a variety of needs felt by the teacher as well as by the student; and at the same time ought to be expected to work in team-like harmony with other school specialists. Schools have long employed psychologists, nurses, social workers and counsellors; but the role of each has traditionally been rather narrowly defined by separate professional considerations. It has not been common for them to work closely together in a team

relationship, although their roles often overlap. In short, the new Pupil Personnel Services worker will be concerned with a variety of needs felt by the teacher as well as by the student, and at the same time will work in team-like harmony with other school specialists.

Official title of this program is: The Center Satellite Program to Prepare Indian Educators in Pupil Personnel Services for Systems Modification, and when condensed it is called the Center Satellite Program. There are seven Center Satellite Programs in the United States, all dealing with minority groups; however, only one is directed and oriented to the Native American. Funding for these programs was granted for a three-year period, the first year was the 1971-72 academic year, with an anticipated completion date in May, 1974.

The Center institution for this Indian training program is located in the Department of Educational Psychology and Guidance (Dr. Gordon Poling - Chairman) within the School of Education (Dr. Thomas Moriarty - Dean) at the University of South Dakota (Dr. Richard Bowen - President) at Vermillion, South Dakota. Center staff personnel for this program are: Rick LaPointe - Director - Rosebud Sioux; and Maurice Twiss - Assistant Director - Pine Ridge Sioux.

There are five satellite institutions (colleges) involved in the program and each satellite has a sub-contract with the Center institution to provide a unique training experience for the trainees. Each satellite operation has a director and an advisory board which is composed basically of Indian community people who are jointly responsible for the success of their program.

Trainees in the program are of Indian descent and the majority of the trainees are obtaining their Master's Degree in Guidance and Counselling (school counsellors). In addition, each satellite has program participants which are called Double Ts, (teachers of trainees). These individuals are available to assist the program trainees on a one-fifth released time status during the academic year. Double T personnel are usually "gate-keepers"

BILINGUAL EDUCATION PROGRAM

University of South Dakota

The purpose of the Bilingual Education Program at the University of South Dakota which is currently in its third year, is to preserve, research and teach the Dakota-Lakota language. Although the linguistic aspect of the program is emphasized the Native American cultural aspect is an integral part of the program.

The present Co-Directors of the Bilingual Education Program are Mrs. Blossom Keeble and Cyrus Crawford, both of whom are bilinguals in the Dakota and English languages.

The project is funded under the Educational Professional Development Act of 1967. It is conducted under grant number OEG-0-70-2079(725) in cooperation with the Bureau of Educational Professional Development and the University of South Dakota in Bilingual Education. (Discrimination prohibited. Title VI of the Civil Rights Act of 1964)

The creation of a Bilingual Education Program at the University of South Dakota, Vermillion, South Dakota, must be judged on the basis of what it is. The recognition of the Sioux culture as a sophisticated life-style rooted deeply in the past and with amelioration. An intelligent and a determined thrust has been made to develop a pattern of relationships between the Sioux Indian and the non-Indian communities in the State of South Dakota, which will lead to a success for the Sioux in the multi-cultural, multi-lingual, and multi-national environment of modern American society. The path of this success can be enhanced by development of a Bilingual Education Program and any lesser aim would be a disservice to the Sioux Indian people of South Dakota as well as to the University and to the nation.

In the third summer workshop of the Bilingual Education Program, one major goal is to prepare instructors at pre-school and elementary levels to teach the reading, writing, and speaking of the Dakota-Lakota language. Another goal is to teach the participants to develop curriculum materials which are to be used as resources for teaching the Dakota-Lakota language. These materials will be based on culture, history and contemporary literature of the Native American in this area.

In our program this summer we have 31 participants from the Rosebud, Pine Ridge, Yankton, Sisseton-Wahpeton and Santee Reservations and also the Upper and Lower Sioux communities. Of the 24 participants many are teachers and teacher aides who wish to become more proficient in reading, writing, speaking and teaching their native language. Seven of these participants are resource people, who are recognized as having expertise in their native dialects. Their first language is the Dakota or Lakota language. The resource people also aid the participants in becoming more fluent in the language. They are currently translating Black Elk Speaks, by John Neihardt and Soul of an Indian, by Okiyesa, Charles Eastman.

Materials developed during the summer program, Dakota Wowapi Wicoie Level I and Level II with a teacher's manual for each can be ordered through:

Dr. Bruce Milne, Director
Educational Research & Service Center
School of Education
University of South Dakota
Vermillion, South Dakota 57069
(605) 677-5451

The Bilingual Education Office is now located in Room 205A and 205B in the School of Education. The University of South Dakota, Vermillion, South Dakota 57069. (605) 677-5293 or 677-5294.

ORIENTATION ACTIVITIES

Take notes from a lecture.
Write essays.
Use footnotes in essays.
15-minute per day reading rate.
SRA reading kits for comprehension.
Keeping self records of reading rate, etc.
Self-instructional math. up-grading kits.
Math. tutoring classes.
Individual daily planning.
Group planning of the weekly timetable.
Recording a list of all ideas in a diary that refer to teaching.
Practice using various A/V equipment.
Notes and practice on how to make a lesson plan.
Notes and practice in asking questions in teaching.
Visit to the Radius School Project.
Lecture on Reality Therapy by Diane Heatherington.
Visit and lecture/slides on Indian Art by S. Stump and J. McMaster.
Visit and tour of the College of Education Library.
Practice in locating information in the library.
Tour of the Institute of Child Guidance and Development.
Display of LIP curriculum materials.
Math. workshop on the Metric System.
Observation and discussion of teaching on the TV programs, Romper Room and Sesame Street.

UNIVERSITY OF SOUTH DAKOTA

The University of South Dakota's presentations on the Bilingual Education Program and the Center Satellite Program were given by Blossom Keeble and Rick LaPointe.

For further information, please contact:

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School of Education
Bilingual Education Program
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Vermillion, South Dakota 57069
U.S.A.

Rick LaPointe, Director
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in the educational systems and must represent one of the following: an institution of higher education, a local educational agency, a state educational agency, an organization or agency concerned with Indian education and the local Indian community. Satellite programs must identify target school systems which are on or near Indian reservations in that particular state. The trainees must spend at least nine weeks in these target areas in an internship field experience during the academic year. All of the program participants will be committed and involved in this internship field experience.

Description of the Program

Training as professional Pupil Personnel Service workers involves two separate phases. Phase One is a seven-week growth experience in which all program participants attend a summer program at the University of South Dakota in the School of Education. All participants receive nine semester hours of graduate credit, which is based on a self-growth training concept. These graduate credits are transferred to the home satellite institution and allow the trainees to taste success in graduate school before they return to their respective home institutions. A number of visitors and consultants assist in the summer program. The program is designed to orient the Center staff and participants to: each other, the Center Satellite Program, the foundations of Pupil Personnel and related services, a review of present Pupil Personnel Service Programs, the foundations of systems change and strategies, the home satellite operation, inter-institutional cooperation; and to develop a team which will have a tremendous amount of strength in achieving the program objectives.

Phase Two of the program is the academic year program at the home satellite institutions. Due to the different training requirements each satellite has a unique situation and approach this phase of the program with different tactics. However, all satellites have common objectives: to provide field experience internships in the target areas, to modify present Pupil Personnel

Services preparation programs, to bring about a better relationship and understanding between the target school and the Indian community, to sensitize the local college personnel to the needs of Indian graduate students, to create changes in state accreditation procedures and to assist the trainees in obtaining a Master's degree.

During Phase One and Two of the training program, the trainees receive a stipend and their tuition and fees are provided. Double T personnel are on released-time status during Phase One and Two of the program.

Program Objectives

The following are the general objectives of the Center Satellite Program; the satellite programs have specific objectives for their particular areas:

1. The first objective is to provide low-income people the opportunity to move through a graduate level educational experience which will prepare them to function as professional pupil personnel workers and to become eligible to be employed in key positions throughout the hierarchy of education from the practitioner's level through supervisory positions at the local and state level; as well as to become trainers, at the college and university level, of the pupil personnel workers who will function more effectively with the target group children.

2. The second objective of the program is to involve all program participants, the target community population, professional educators in decision-making positions and other key individuals, in order to develop a programmatic approach which will provide a meaningful educational experience for all, but particularly the Indian trainees. This programmatic approach would, in effect, lay the foundation for a modification of current existing college training programs so they more accurately meet the needs of specialized groups who are deemed, for various reasons, to be educationally disadvantaged in relation to the society as a whole. These modifications will include an internship field experience in a target school system and community which is on or near an Indian reservation.

3. The third objective of the program is to develop strategies and tactics which would bring about change within the target school systems so that the system itself becomes more responsive to the needs of the target students. This systematic change would be differentiated from past practices of attempting to modify the student to fit into the system.

WINNIPEG CENTER PROJECT

Mr. John A. Deines presented information on the Winnipeg Center Project. Please contact him at:

Winnipeg Center Project
c/o Aberdeen School
450 Flora Avenue
Winnipeg, Man.

THE WINNIPEG CENTER PROJECT

TEACHER EDUCATION FOR INNER-CITY PEOPLE

by
John A. Deines
Accepted for publication, Interchange, Dec., 1973

ABSTRACT

Education in the inner-city is complicated by a series of unique problems. These problems have been recognized but little has been done to prepare teachers to cope with them by teacher educators. The Winnipeg Center Project represents an attempt to prepare individuals, drawn from the inner-city, to become teachers who are specifically prepared to cope with these problems.

The Winnipeg Center Project is a teacher education program that was formulated to allow people from low income groups and inner-city experience in Winnipeg, Manitoba the opportunity to become teachers. The project was designed by Brandon University and the Planning and Research Branch of the Manitoba Government's Department of Colleges and Universities Affairs in cooperation with the Winnipeg School Division #1.

The project was conceived with several objectives in mind. The residents of the core area, or inner-city, of Winnipeg include new immigrants, Canadian Indian and Metis families, welfare recipients and many of the working poor. The children of these residents bring experiences and values with them to school that may be outside the experience of the teachers and administrators who are to provide their education. The behavior of these children, both in an academic and a social sense may be misunderstood by educators within the system. The values of most teachers have been shaped by their own background experience and by the education they have received. Only rarely have these teachers had an inner-city background and their education has tended to reinforce their generally middle class backgrounds and values. Certain of these values may conflict with the values held by inner-city children. This is not to argue that their values are wrong, rather it is to argue that there may be a value conflict that interferes with the educative process. It was hypothesized that much of this interference could be ameliorated if there was more understanding of the values brought to school by inner-city children. It was felt that by involving inner-city residents as teacher-trainees, and eventually as fully certified teachers, much could be done to bring about an awareness and understanding of these values.

It was also argued that the fact that inner-city residents are poorly represented in the teaching force was cause for concern from the standpoint of social justice. Knowledge that education and income have long been related has been available for some time. University assistance programs have been made

available but these have been proven inadequate as people in the lower socio-ecnomic groupings often become frustrated with school and leave prior to gaining university entrance standards. Once having left school, social and economic pressures often make it impossible for them to return. The project directed itself toward this problem. Students are selected on the basis of desire and apparent potential and allowed admittance on the basis of Mature Student Entry. Prospective students have been identified by a variety of community organizations. A monthly allowance, made available by the Manitoba Government, is paid to each student. All costs directly related to their education such as tuition and books, are also paid for by the Government. This has enabled interested inner-city residents to come forward and participate in the program.

It has also been argued that there has not been enough community involvement in our schools. This is especially evident in inner-city schools, in spite of many attempts to begin a process of communication between the schools and the community. Many educators have recognized that there are people within the community that could be of considerable assistance in the schools. They have had valuable experience and often relate very well to children. These community resources, in cooperation with the teachers, may very well bring a sense of realism to the school which is sometimes lacking at present.

However, schools often present the appearance of being closed to the community. Many parents are uncomfortable in the schools and are apparently reluctant to come forward to assist or to discuss their concerns with teachers and administrators. However, in a time of spiralling tax costs, criticism of the schools has been forthcoming in ever-increasing amounts. Much of this criticism is based on the frustration of not knowing what is happening in the schools. To reconcile the parental unwillingness to become involved with the schools and the frustrations of a lack of knowledge about them is no easy task. However, involving people from the

community in teacher education may provide one method. If these inner-city teacher-trainees become involved and begin to understand what is happening in education, they may become a bridge between the community and the schools.

Recognizing the above, a series of general objectives were established by the planners of the Winnipeg Center Project. The prime objective was to develop a teacher education program that could take into account the special needs of all interested parties; students, teachers and parents, within the inner-city of Winnipeg. Trainees within the project would concentrate on gaining the necessary skills to deal with these needs. Trainees would also be chosen from the inner-city itself.

Trainees were to be involved in a student-centered teacher education program. Although they would be required to complete the same course of studies as any student registered in a Bachelor of Teaching course at Brandon University, certain supports were built in. It is required that students complete 60 credit hours at the university before they may qualify for a teaching certificate. This is normally done in two years. Winnipeg Center Project students are allowed three years to accomplish their 60 credit hours. This allows them the opportunity to engage in remedial work to overcome any academic handicaps resulting from their past experiences.

Although the same course of studies was to be pursued, specific course content was carefully examined. Discussions were held with the professors concerned and an attempt was made to make the content of the courses relevant to the inner-city. Wherever possible examples were drawn from published works relating to the inner-city. Problems to be dealt with also reflected a concern for inner-city experience. This is to allow the students to pursue academic studies that are relevant to their background experience as well as directly preparing them for the specific concerns they will have as teachers in the inner-city.

Direction was also sought from the students relating

to course content and how it could be made relevant to their experience. An emphasis on humanistic education was stressed and in keeping with this approach students were encouraged to make suggestions about course content. Their knowledge of a variety of community organizations working in the inner-city and of how they operated provided useful examples in the summer session course. Most of the students are parents and knowledge gained from their own experience with their children often proved a useful starting point in class discussions. This type of communication has been of considerable value to both the students and the professors concerned.

It was also felt that valuable experience for the trainees could be gained by having them student teach in each year of their program. This would allow them to relate their theoretical studies to classroom practice as well as help them in recognizing any of their own weaknesses that they could then attempt to overcome through remedial courses.

It was also hoped that the trainees might be of some assistance to the classroom teacher. Besides the normal help that a student teacher might be able to provide, these trainees might also help with problems with which they have had direct experience. Certain of the trainees spoke languages other than English and it was felt they might help establish direct communication between non-English speaking people and the school. In addition, the classroom teacher would be able to communicate with a trainee that had had similar experiences to the children in the classroom and perhaps the teacher could gain fresh insights into the behavior of the students as a result.

There were noticable results that flowed from the student teaching experience of the students. The students quickly became interested in relating theoretical discussions of learning theories to the actual classroom activity. They were prepared to question what they were doing in their day to day classroom activity and showed an eagerness to learn how to increase their effectiveness. At this point their interest in their remedial

classes also quickened. They were able to pinpoint their own weaknesses and had a genuine incentive to overcome them.

The students also found that they could be of help to the classroom teacher in a variety of ways. In addition to assisting with small group learning activities, they were able to provide information about the children that often was missed by the classroom teacher. They were often able to account for unusual behavior on the part of a youngster by pointing out some of the special problems that may be missed by a teacher who has not had direct experience with life in the inner-city. A child who is chronically late for school may not be lackadaisical; he may not have access to a clock in his home. A child who regularly misses school may not be a willful truant; he may be the family baby-sitter. Small pieces of information such as this may be missed by the teacher in the press of the daily routine. When they are pointed out, there is often greater understanding and sympathy for the youngster and often solutions to his problem can be worked out. The Winnipeg Center Students were sensitive to these types of problems and often discussed them with their cooperating teachers.

Finally, since the trainees were members of the inner-city community, it was hoped that they could be of assistance in forming a link between the school and the community. These trainees would not have to establish that they understood the community, they were already a part of it. As they began to understand the school as an institution they could help explain it to the community and begin to encourage residents to participate in the life of this institution.

The project has been in operation since September of 1972. The first class began with thirteen students. One of these students dropped out of the course for health reasons and the remaining twelve students have finished their first year of the program. This group of twelve includes five native people, one Portuguese immigrant, one Black Canadian and five white inner-city working class residents.

During their first year the students attended university classes held in an empty wing of an inner-city school provided by the Winnipeg School Division. They took three full term courses for a total of eighteen credit hours plus remedial classes in communication skills. There was also a four week period of student teaching for full days and a second eight week period for half days in inner-city schools. On the basis of this experience future student teaching will take the form of two eight week periods of half days. Over the summer, the majority of the students elected to attend summer school where they earned an additional six credit hours. This course dealt with applied community development. It allowed the students to both study a variety of community organizations and spend some time working with them. The course was taught by an experienced field worker.

In addition to their course work and student teaching, the trainees also became involved in a series of voluntary programs within the schools. Students were involved in a program of teaching English to new immigrant children. This was supervised by a resource teacher and trainees spent extra time with small groups of children. This program was considered to be of considerable benefit to the children by the resource teacher. Another volunteer program to teach Saulteaux to interested students was carried out by two native trainees. This program was also considered successful by the Principal of the school concerned. This work was voluntary and credits were not earned for it. However, it was felt that this was a valuable experience by the students who carried it out.

It was originally planned to take in fifteen trainees per year for a period of three years. Accordingly, it was decided to take in eighteen students in the 1973-74 intake to bring the total up to thirty. This was done and as of July 1, 1973 the number enrolled in the project became thirty. The majority of the second intake of students also participated in the summer school and earned 6 Education credit hours.

These students were also selected from the inner-city target group. There are ten native students, three recent immigrants, and five working class inner-city residents in the second intake. Again a variety of languages are represented including Cree, Saulteaux, Portuguese, French, Ukrainian, Polish and German. The students were selected by a committee that included representatives of Brandon University, the Department of Colleges and Universities Affairs, the Winnipeg School Division #1, the Winnipeg Teachers Association, cooperating teachers from inner-city schools, the Winnipeg Council of Self-Help Groups, the project counsellor, and students presently enrolled in the Project. Prospective candidates were found by soliciting a wide variety of existing community groups within the inner-city.

A variety of problems developed for the students over the first year. Even though the students were generally strong personalities, they experienced periods of depression. Many of them felt that they had been away from studies for too long and felt they really would not be able to master the content of the courses. At this point, they received help from two sources. Firstly, they tended to help themselves. The group feeling that developed within the project was a source of strength to the students. They encouraged one another and were supportive of one another. Secondly, the project has a full time staff member who is a counsellor and remedial worker. The students were able to derive support from the counsellor and often did at unusual hours of the day. Between these two devices, the students seemed able to overcome their periods of despondency.

Attendance was also a problem at times. This was anticipated and attempts were made to overcome this difficulty. The major attendance problem stemmed from child care concerns. Ten of the original twelve students are women and all ten had children to care for. Day care difficulties were treated as a serious concern by the counsellor who attempted to help each student make workable arrangements for her children. The students were also able to help one another. As they became more experienced

in handling this difficulty, they shared information around the group. While day care remains a difficulty to contend with, the students have not been seriously handicapped by it.

The students have also had to face subtle pressures from those who are not anxious to see changes occur within the present education system. The students do not necessarily have a university entrance standard to participate in the program and they are naturally suspect by those who feel standards are being compromised. The students also bring a slightly different set of values to the school as a result of their own experience. This led to an initial awkwardness between the trainees and the co-operating teachers that they worked with. However, for the most part, this disappeared as the two groups began to get to know one another. By the end of their first student teaching period most of the students felt quite relaxed in the staff rooms of the schools.

The students received help from their cooperating teachers and the Project staff but their greatest source of support was derived from within their own group. The original group of students was quite small and as they began to know one another a feeling of trust was quickly established. Gradually an individual's problem became a group concern and often group action was taken to help solve it. Mutual help was given for problems ranging from day care difficulties to crises in self-confidence. This factor proved to be of great value throughout the year.

Concerns also developed early in the program relating to the cooperating teachers. The cooperating teachers had volunteered to participate but little had been done to explain the goals of the project to these teachers and there was a lack of communication between the teachers and the Project staff. This was eventually overcome to a large extent by conducting two in-service programs. The goals of the project were more carefully explained and the role of the cooperating teachers was discussed. A method of evaluating first year student teachers was worked out

during the second of these meetings. The regular evaluation form was found to be inadequate by the teachers as it had been specifically designed to attempt to measure the abilities of students at the conclusion of their training. The Winnipeg Center students were to student teach in all three years of their training. The teachers therefore felt that a progress report had more validity than an evaluation report that was seen as more of a final judgement. The progress report was also designed to allow the student and cooperating teacher to freely discuss the comments made. It was hoped that this could be a cooperative learning situation rather than a final report on the student. This method of evaluation proved quite successful and is to be continued in the future.

The Director of the project also visited the schools where the students were working on a regular basis and was available to discuss any problems as they arose. Once communication was clearly established much of the initial hesitation of the cooperating teachers was overcome. In the coming year several in-services are planned to facilitate communication and to solicit constructive criticism from the cooperating teachers.

The Project is also continually evaluated by the staff. Reports are made regularly to the Executive Committee that includes members of the staff, the students, the Provincial government, the school board and the cooperating teachers. Advice is also sought from an Advisory Committee that includes the above members plus representatives from the Winnipeg Teachers Association, the Manitoba Teacher's Society and a variety of community groups from the inner-city. A government staff member also monitors the project so that there is a constant on-going evaluation process taking place.

In addition, an outside evaluator has been engaged to undertake a process evaluation. His initial report has been completed and will be updated from time to time as the Project proceeds. This initial report states: "the Winnipeg Center Project has now become a viable experiment with considerable potential".

A series of staff development projects are presently in operation in Winnipeg School Division #1. The present school board is committed to this course of action and it is hoped that the Winnipeg Center Project will complement certain of these projects.

Evidence of the board's interest in developing inner-city education may also be found in a recent cooperative venture between the division and the University of Manitoba. An inner-city teaching center has been established by the university and an attempt will be made to allow a group of students to specifically prepare for teaching in the inner-city. Plans have also been made for the Winnipeg Center Project to cooperate with the University of Manitoba's center.

Part of the University of Manitoba's program includes the participation of ten classroom teachers who have been released from their regular duties to study inner-city education problems and help other teachers in coming to terms with these problems. A number of these teachers acted as cooperating teachers for the Winnipeg Center Project during the past year.

The Winnipeg Center Project represents an attempt to come to terms with problems within the inner-city that revolve around education. Its main thrust is to concentrate upon practical solutions to these problems. It has been designed to work with community people around community concerns. The participating institutions will view results of this project in terms of educational policy and programming. It is hoped that valuable lessons are to be learned.

COMPARISON WITH REGULAR TEACHER TRAINING PROGRAM

Winnipeg Center Project

	Regular Teacher Training Program	Winnipeg Center Project
Admission	1) Regular Admission (Academic) 2) Mature Admission 3) Special Admission	1 Mature Admission 2) Special Admission 3) Selection based in favor of disadvantaged individuals
Duration of Program	1) Two years 2) 2-semester system	1) Three Years -additional time given to student teaching + acquisition of communication skills 2) Year-round involvement - 1 month vacation -Sept.-May: academic/ student teaching Program
Certificate Granted	Interim First Class Certificate which permits holders to teach in elementary schools in Manitoba	Same
Student Teaching Experience	8 weeks (2 4-week periods)	16 - 20 weeks -- ½ days
Course Requirements	1) 60 credit hours total 2) 1st year: 30 credit hours Arts, Science and Education 2nd year: professional year 30 credit hours in Education courses	1) Same 2) Requirements observed, but courses offered in convenient sequence. - Course content modified to meet needs and requirements of students

	Regular Teacher Training Program	Winnipeg Center Project
Course Requirements		- Option courses selected re relevance to inner city - Students exercise decision-making power re selection of instructors, courses + course content. - Instructors sometimes hired from community. - Some overlapping of 1st + 2nd year students - encourage peer tchg.
	3) Remedial program optional, seldom utilized	Structured 3) Remedial program in communication skills + math; also, tutorial assistant given
Financial Assistance	1) Canada Student Loans 2) Bursaries	Provide: 1) Living allowance 2) transportation costs 3) textbooks, supplies 4) dental, drug, optical care 5) Annual clothing allowance

Note: The Brandon University Faculty of Education is currently in the process of major program revision.

CONCLUDING REMARKS

Dr. Andre Renaud, O.M.I.
University of Saskatchewan

If you are like me, there are many things you would like to hear said. I don't know that I will say all nor that I will even try to say them all, because it has been a long conference in some ways, at least time-wise, and not for sleep either, so I do not want to make this too long.

To begin with, I would like to point out that this is a FIRST, in many ways. It is the first meeting or gathering around this theme. It is also a first for the ITEP Program. There have been many kinks in this conference because it is a first. For instance, there was no other way but to have a lot of listening to do for all of us in order that each agency, institution, university, or program represented could report what is going on. The first purpose of the conference was precisely to establish what goes on in Indian teacher-training in North America, and allow people from various agencies to meet one another. On that count, the conference has attained its objective. People have come from a dozen places, have met and been heard. This particular type of first conference will never have to be repeated as such. I remember the first meeting of what is now called the Canadian Association for Indian and Eskimo Education. At that time it had been given the fancy name of "First Canadian Conference on Schools in the Forest". It was held in Edmonton and was truly very painful, because each representative there from government or university insisted on reporting everything that his agency was doing as well as what it was planning to do. It was just like trying to go through a whole encyclopedia in one day! The second meeting, however, provided a lot more interaction and so it has been ever since.

As was pointed out by Ray's group yesterday, there was no provision in the program for small group interaction, except at parties and mealtimes, etc. I think it was inevitable this first time, unless we tried to do what was attempted, more or less successfully, by the Schools in the Forest Conference, namely, before the meeting, ask each participating group to send to others a report of current activities and programs, hoping it would be read before coming together, so as to get straight into group discussion. That seldom works. Either the reports are not distributed ahead of the conference or they are not read by everyone. The main reason why no provision was made for small group discussions is simply that the attendance was not expected to be so large. Initially an invitation went to those whom Don and Myrtle knew were inolved in teacher-training programs for Indians. Undoubtedly, there must have been a vacuum in this field since so many people wanted to come and did come. Now we know this theme is a popular one, and whoever plans the next conference will have to plan it differently.

What Miss Courchene told us this afternoon is something I have felt somewhere along the way, namely that something was missing here. We were not hearing enough from the students, those who are involved in our programs. It is more like a group of managers meeting together. In this day and age, this just cannot be anymore. So that whatever is done as a follow-up to this operation, it should involve from the very start the students themselves in the planning and in the running. I would even go further and suggest to the students to call the next conference and to invite fellow students, go after the Secretary of State for the money needed to bring the students together so that they can compare their respective experiences. After all, our programs are really THEIR programs. We, on staff at various universities, are really part of these programs to the extent that we are available to the students for them to do their learning. If they don't need us, so much the better.

One of the reasons why, in a way, we in Saskatoon did

did not call a general conference on Indian Education was because we felt that it was up to the Indian people themselves to call such a conference, whether through the NIB or the Indian Cultural Colleges getting together, or some other cover. However, Dean Kirkpatrick and the ITEP staff felt that there was a need right now to bring together their opposite numbers from other programs and universities. Attendance at this modestly-planned conference proves that they were right. The fact remains, however, that the next conference should be planned by the Indian students and the Indian people themselves because they truly constitute "Indian Education". We non-Indian professors could be resources, somewhat like the chairs you are sitting on, the tables, and the rest of the equipment we have been using. Let this be my main recommendation.

Last summer, an eight week program of legal studies was conducted on the campus here to prepare Indian people from across Canada to go into Law at various universities. Four Indian law students from the U.S. came to meet the students and explain how they represented a national association of Indian law students and "would the Canadians care to join". Indian teachers-in-training now across the country could very well think along those lines and form their own association, at least on the prairies, because there is an increasing number of them. Indian certified teachers in B.C. have their own organization. It should be possible for something similar to develop on the three prairie provinces.

In terms of what has been said during these two days, we must admit that the questions raised by Dean Kirkpatrick in his opening remarks were not all answered. As he said, maybe they never will be. There are certain common facts or trends that are emerging. For instance, there is a need common to university professors involved in these programs to get together once in awhile. There are things which only they can do to help Indian people achieve their own academic goals, namely, juggle the structure of the university to make it possible for Indian people to do their

thing. Students themselves cannot carry out this task too successfully nor people from outside the university. It can best be done by someone from within who understands and is sympathetic to what Indian people want to do and pries the door open for them. This is exactly what has taken place in this province in the development of ITEP. This is why there is a need once in awhile for those of us within the university who have opened doors and windows and whatnot, to get together like we did this week, to compare notes and ask: "Well now, how did you manage to get this through?", etc. Just today, for instance, Tony Penikett and myself have been discussing with a senior official of this university how to give academic credibility to the summer program planned in the Yukon and which he described to you briefly this morning.

One of the things that has come out loud and clear in listening to the various programs is how as much flexibility as possible is needed for Indian students to work in. And this is where we university professors can help. We know the rules of the game! Definitely, as much flexibility as possible is needed. What Cecilia told us in particular about the Alaska Rural Teacher Training Program illustrates this perfectly. In a way, what they have done in the Northwest Territories is to eliminate the university altogether; which is fine; they can do it up there. If, as it does in Saskatchewan, the law says that one has to go through university to get a teaching certificate, you have no choice.

Together with flexibility within the university, another condition for success is maximum input from the Indian people themselves; the students, the Indian organizations, and the parents. This is definitely essential, with this probability however, that no two groups of Indian people, students or associations, will state the same thing or ask for the same thing or go after the same thing, at the same time across Canada. Not all programs focus on Indian languages for instance. Some take it for granted: Indians in the area have kept their language so they just use it quite naturally. The situation is not the same

elsewhere, where the original language is disappearing or has disappeared. The younger generation wants to learn it as a second language. In such a situation there is a greater emphasis on linguistics. At a given moment, some group will want this or that. Then the following year, as Vivian demonstrated, the group may change its mind and want something else. So much more reason for whatever program is developing to be flexible, to make possible immediate reaction to what the students are saying. In other words, an effective, constant, and positive feedback. To me, these are the two main conclusions of this conference.

The other issues raised, such as what should be the content of the courses, whether to change the university or the student, these could be argued at length without reaching a practical conclusion. What really matters is the process now going on at various universities. This process consists in opening the door and letting the Indians find their way to paddle their canoe and go wherever they want to go, like all intelligent students eventually do! The best thing for us (professors) is to get out of the way, if we are in the way, and that is not always easy. Those of you young people here who have been through university are aware that, like in any bureaucratic structure, there are rigid people in various departments or offices who just won't move out of the way. This is where friends within the structure can do a certain amount of "pulling and pushing" so that the canoe goes through.

Indian people have been outside the university structure for so long that they are very sensitive as to what we "moonias" or white people in university structures can do, should do, or not do, etc. Having succeeded in wrestling a measure of authority and power from the federal government, they feel that they can do everything, including how to use university resources to the maximum. This is a very normal, healthy reaction after having been in the cold for so long. The fact remains, however, that during all these years, a body of knowledge has been accumulating, not only about Indian languages but also about methods

of learning languages, about what happens to each human being as he grows up and his parents' language grows within his brains, at what stage he can learn a second language without stunning his mental growth, etc., etc. Some of these discoveries, I am sure the Indian people have known instinctively, spontaneously, and still know wherever they are yet by themselves. But, every bit of knowledge that has been taken out from Indian communities in the past, whether by linguists, archaeologists, anthropologists, etc., as well as everything learned from other people all over the world and accumulated in the university library and other departments, all this knowledge, plus all the skills to be found there, belong to everybody anywhere in the world. That is why it is called a university. So consequently, all this belongs to the Indian people as well. What they must do now and have started to do is go into the universities and recover what duly belongs to them. They can use this knowledge and these skills for whatever purposes they choose. They must not feel that there is a white monopoly on such treasures.

There has been one in the past, however, as Julie has illustrated so forcefully earlier this afternoon. Most of the information on the history, traditions, languages of Indians, has been written just for university people to understand. This is where curriculum development projects such as we have heard about and seen on film, and the materials that have been produced in such projects, can really give back to the Indian people what has been borrowed or taken out by university people over the years. And this "bringing back" will re-enrich the ongoing cultural stream of today's Indian people.

These are essentially the comments I wanted to make, the observations I thought worthwhile sharing. If anybody would like to add something, or comment, argue, or refute, the session is now wide open.

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